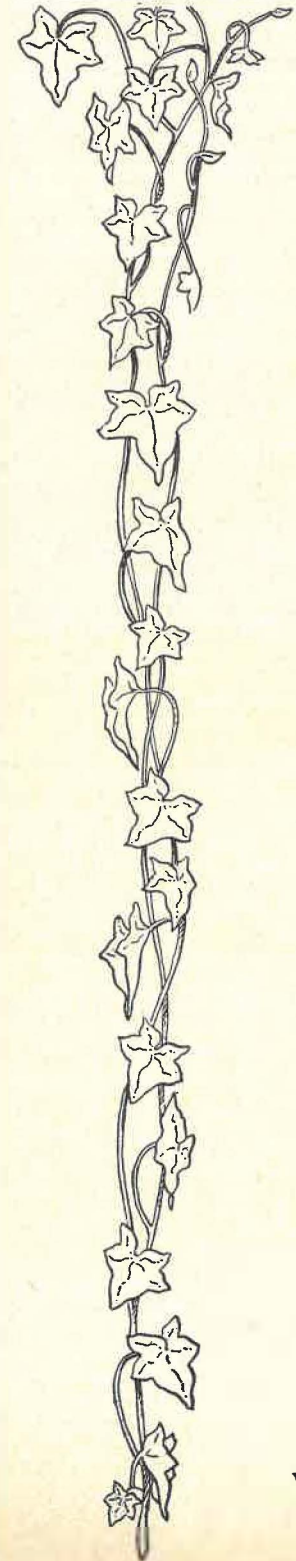
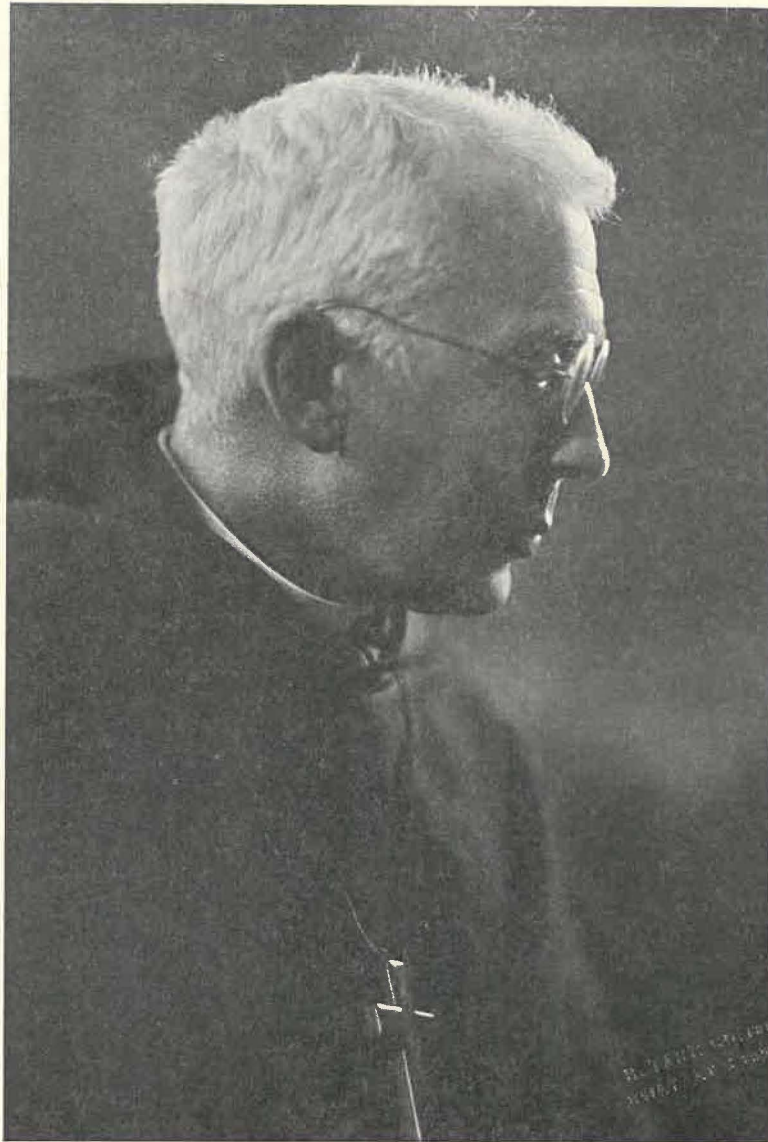


Fall Book Number

November 20, 1940



The Living Church



FR. HUNTINGTON, O.H.C.

A new biography of the saintly founder of the Order of the Holy Cross, by Miss Vida Scudder, is reviewed in this week's Book section.

Vol. CII, No. 38

Price 10 Cents

LETTERS

Marriage and Divorce

TO THE EDITOR: In your issue of November 6th, Bishop Davis of Western New York is reported to have said in the debate on the Marriage Canon in the House of Bishops that "Christ never put marriage on the physical basis."

If the Bishop did say this, I wonder how he would account for our Lord's words in St. Matthew 19:6: "They are no more two but one flesh. What therefore God hath joined together, let not man put asunder."

Such teaching as that attributed to the Bishop strikes at the foundation of sacramental experience. For if marriage is not a sacrament of life, then it must be, in Mrs. Eddy's words, "legalized lust," which God forbid.

The makers of marriage canons need to keep their feet on the ground.

(Rt. Rev.) THOMAS JENKINS,
Bishop of Nevada.

Reno, Nev.

Seminary Finances

TO THE EDITOR: The enclosed letter from the president of Kenyon College may be of interest to your readers as providing further information on the financial condition of the seminaries. It amplifies my article, *Our Seminaries Need Your Support in the November 6th issue of THE LIVING CHURCH.*

KENNETH C. M. SILLS, President,
Bowdoin College.

Brunswick, Me.

[ENCLOSURE]

Dear President Sills:

In response to your inquiry, I am able to report a favorable financial condition of Bexley Hall. That is to say, favorable in terms of balanced books, not, as you know very well, favorable in terms of adequate resources for doing the job which we ought to be doing. The seminary ended the fiscal year on the first of August, 1939, with a current operating deficit of \$1100. It had, however, a favorable balance of \$5400 in its surplus-deficit account. In the fiscal year ending July 1st, 1940, the seminary carried an operating deficit of \$2600. It still has in its surplus-deficit account a favorable balance of \$1600, and the budget for the year 1940-41 is a balanced one.

Considerable expansion in the Bexley budget for the current year is supported by reserves in expendable funds and by one or two substantial gifts. The operating budget for the seminary in the year just closed was

\$21,000. The budget for the year 1940-41 is \$24,600.

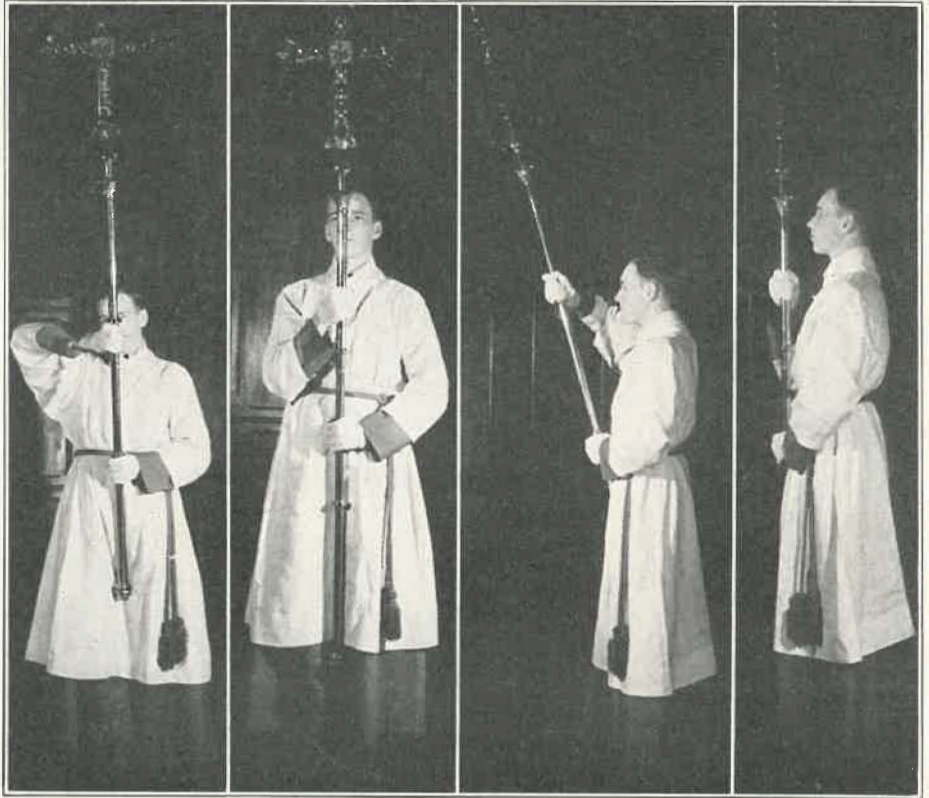
The Bishop of Ohio has agreed to raise \$5000 a year for five years for the seminary, and this sum is expected to furnish further expansion in the Bexley budget.

GORDON K. CHALMERS, President,
Kenyon College.

Gambier, Ohio.

its financial drive in the fall, just at the time of the National Red Cross campaign and most of the other money drives, such as those of the Community Chest and local charities.

Also, the family man is then facing the expense of school, clothes, and heating in his budget. Another thing, the average Churchman has let down on his church attendance from vacation, weekend trips to the



Wrong way

Right way

Wrong way

Right way

HOW THE PROCESSIONAL CROSS SHOULD BE CARRIED

TO THE EDITOR: May I again, through your columns, recommend to the clergy of the Church what I think to be the natural and proper way to carry the processional cross [as illustrated by the pictures on this page]?

The cross should be held elevated and perfectly straight and perpendicular. It should be grasped simply and firmly as may insure a good hold and balance. Elbows should be close to the body. Let us realize that the too prevalent manner of slanting the cross and raising—oh, so high!—the right elbow, may be borrowed from the martial carrying of the flag-staff which is bent to show the flag. The raised, and so often exaggeratedly raised, right elbow and right hand give the appearance of strain and attract the attention of the congregation to the crucifer and distract their thoughts from the Cross. May you all who read and look think upon these things.

(Rev.) ARTHUR L. WASHBURN.

Providence, R. I.

country, and other diversions—and you might say his spiritual man is at a low ebb.

Why not change it to Easter time, when with Advent, Epiphany, and Lent services he comes to Easter time with much more interest in the Church? Then also there are none of those other money drives to divert him. I think this is worth considering.

Berryville, Va.

W. S. POWERS.

The Living Church

744 N. Fourth St., Milwaukee, Wis.

Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

Fall Campaign

TO THE EDITOR: I was connected with the Chicago diocese and St. Mark's Church, Evanston, Ill., for about 40 years, almost always serving on the financial end. Since retiring from active business, I have more time to think some things through—One thing is the fact that the Church makes

The Living Church

NATIONAL

FORWARD MOVEMENT To Change Business Address

While the Presiding Bishop is conferring with the bishops of the Church and laying plans for the appointment of a new Forward Movement Commission, the activities of the Commission are being continued under the direction of the old staff. This action is in line with the commission's own recommendation to Convention.

Although plans for the future work of the Commission are necessarily tentative, one change in the administrative structure has been announced with certainty. The business office of the Commission will, on or after December 7th, be removed to Sharon, Pa. This will enable the Forward Movement to retain, in an unofficial capacity, its former business manager, the Rev. Harold J. Weaver, who recently became the rector of St. John's Church in Sharon. Orders for literature, remittances, and correspondence about shipping should therefore be addressed to the Sharon office after December 7th.

The editorial office will remain in Cincinnati at 412 Sycamore Street, where the Rev. Dr. David R. Covell, the Rev. Dr. Arthur M. Sherman, and Canon Gilbert P. Symons will deal with correspondence about conferences, diocesan committees, and other Forward Movement activities. *Forward Day by Day* will continue to be published under the same editor, as will other inexpensive literature of an educational and inspirational nature.

YOUTH

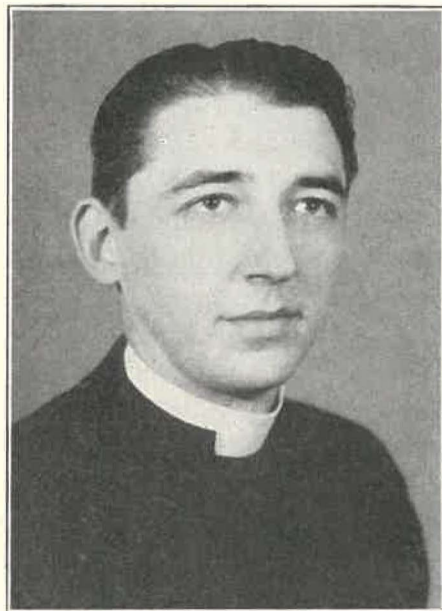
Fr. Wilkes to be National Educational Secretary

Further indication that the Church's program for youth is to be headed by those who understand young people is the appointment of the Rev. Rex Wilkes of Chicago as educational secretary of the National Council's Division of Youth.

Of Welsh ancestry, Fr. Wilkes was born in Marble Falls, Tex., 32 years ago. He is a man of boundless energy and has given young people's work in the diocese of Chicago new impetus since he became chairman of its youth commission three years ago. Fr. Wilkes has a fine high tenor voice, in

addition, with the uncanny Welsh ability to "sing sharp." Under his leadership the diocesan League of Young Churchmen has united the various Chicago young people's organizations in an active Christian program which is steadily gaining ground.

One-time instructor at Yankton College, Yankton, S. D., and Michigan State Col-



FR. WILKES: To take post in National Youth Division of the Church.

lege, Fr. Wilkes knows the problems and interests of youth from first-hand contact with them. A graduate of Northwestern University, he prepared for the ministry at Seabury-Western Theological Seminary, and did graduate work at the University of Chicago and Union Theological Seminary.

Fr. Wilkes has been priest in charge of the Church of the Messiah, Chicago, since 1934, the year he was ordained to the priesthood. He plans to continue his parish work in Chicago for the time being at least. His appointment with the Division of Youth becomes effective January 1st.

Miss Emily Wilson and Miss Lois Greenwood of the Girls' Friendly Society have also joined the Youth Division on a part-time basis, to assist in field work among young people and their leaders in various parts of the country.

BRITISH MISSIONS

Bishop Hudson Visits Parishes His Society Founded

Several of the oldest parishes in the American Church, begun when White men were still struggling for a foothold on this continent, have been visited by a representative of the English missionary society which founded these parishes more than two centuries ago.

On All Saints' Day the present secretary of the venerable Society for the Propagation of the Gospel, the Rt. Rev. Noel Baring Hudson, visited the diocese of Long Island, making a tour of the parishes in Jamaica, Flushing, Hempstead, and Newtown (now Elmhurst), L. I.

As secretary of the SPG, Bishop Hudson was entertained at a luncheon in the parish house of St. George's, Flushing. On the same day he addressed a gathering in the cathedral at Garden City.

Among the other churches visited by Bishop Hudson was the Cathedral of St. John in Providence, R. I., where he preached on November 17th at a service commemorating the 150th anniversary of the founding of the diocese of Rhode Island. Before the service, a reception was held in the galleries of the Rhode Island School of Design, where a collection of early documents, portraits, and silver of the colonial Church was on display.

The SPG Alms Dish

In the history of relations between the American Episcopal Church and the Church of England, as shown by Bishop Hudson's visit, the Society for the Propagation of the Gospel has played a prominent role.

Bishop Hudson had been sent by the Archbishop of Canterbury, at the invitation of Presiding Bishop Tucker, to represent the Archbishop at General Convention and to bear a message to the Church in America from the Church of England concerning the enforced curtailment of the missionary program of the mother Church due to the war.

An interesting sidelight on the esteem in which Americans have always held the SPG is provided by the story of the jeweled alms dish presented to the society 68

years ago as the gift of the Church in America to the Church in England.

Nowadays this precious memento is used only once a year at the society's anniversary service. How it came to be presented on July 3, 1872 to Dr. Archibald Campbell Tait, then Archbishop of Canterbury, is a story in itself.

In 1871 Anglican Bishop George Augustus Selwyn of Lichfield accepted the

of the Anglican Communion whose support has been seriously affected by war conditions. The first check to aid the Church of England missions was presented to Bishop Hudson on November 1st in the office of the Presiding Bishop. The check was in the amount of \$4,000 and represented the special offering for British missions taken at the opening service of General Convention. Less picturesque, perhaps,

Army, the National Guard, the Navy, and other departments of national defense.

Among the Episcopal clergymen who are ministering to the men receiving military training is Bishop Gribbin of Western North Carolina, Lieutenant Colonel of the 105th medical regiment with the 30th Division, who has been made Post Chaplain at Fort Jackson in South Carolina.

Other chaplains with the 30th Division include Lt. Col. Royal K. Tucker of Brunswick, Ga.; Maj. Homer L. Hoover, Hartsville, S. C.; and Capt. W. H. R. Jackson, Ayden, N. C. The Rev. Worth Wicker of Greenville, N. C. is an officer with this Division. Capt. Eugene L. Nixon of Green Island, N. Y., is a chaplain with the 8th Division, also located at Fort Jackson.

Each division has its own group of chaplains who conduct services each Sunday for the various religious groups represented among the 21,000 soldiers. Col. Gribbin is now head chaplain of the groups at the post.

OTHERS CALLED TO COLORS

With three of his clergy subject to call for National Guard duty, Bishop Roberts has been forced to make several changes in the district directory for South Dakota. The Rev. Bruce W. Swain, vicar of Grace Church, Madison, and a Captain, has already reported for duty on the South Dakota Adjutant General's staff.

Other clergymen who have been called for service as chaplains include the Rev. Joseph J. Dixon of Hood River, Ore., with the 162d Infantry at Camp Murray, Wash.; the Rev. John Sagar of Buffalo, the 174th Infantry of the 44th Division at Fort Dix, N. J.; the Rev. Heber W. Weller of Hammond, La., the 66th Armored Regiment, Second Division, Fort Benning, Ga.; the Ven. W. Josselyn Reed of Columbia, Pa.; at Holabird Depot, Baltimore; the Rev. William J. Kuhn of Corry, Pa., at the U. S. Naval Training Station, Newport, R. I. The Rev. Francis J. Bloodgood of Madison, Wis., and the Rev. Donald H. Hallock of Platteville, Wis., are ministering to young men in the National Guard.

CHURCH ARMY

Workers Continue Training

Seven young men and women who reported for training this summer at the Church Army Training Center in New York have completed work there and are leaving for further training in field work under the direction of experienced Church Army workers.

They are Florence Puffer of Faribault, Minn., Thomas Wheat of Brooklyn, and William Whitaker of Yonkers, N. Y., whose training will continue at Cincinnati; William Avery of Washington, at White Bluff, Tenn.; Ogden Ludlow of Upper Montclair, N. J., at Scottsboro, Ala.; and Richard Terrill of Newaygo, Mich., at Great Bend, Kans.

The winter term of the Church Army Training School opened November 1st, with eight cadets and student mission sisters enrolled for further work, after



FIRST CHECK TO AID BRITISH MISSIONS: *The Presiding Bishop presents the special offering taken at General Convention to Bishop Hudson as Dr. L. B. Franklin, treasurer of the National Council looks on.*

invitation of the American Church to attend the General Convention which was being held at Baltimore. During the Convention the jubilee meeting of the Board of Missions was held, and Bishop Selwyn delivered a fiery address on the necessity of advance in the mission field. The address so inspired his hearers that they resolved to commemorate the board's jubilee by sending an offering to the Church of England.

Testifying to the love and veneration which Americans bore to their Mother Church, the offering was made at the society's anniversary service at St. Paul's Cathedral in 1872, when the Rt. Rev. Charles Pettit McIlvaine, Bishop of Ohio, and Bishop Selwyn, each holding the alms dish by one hand, presented it on their knees to the Archbishop of Canterbury.

In the center of the alms dish is the hemisphere showing the Atlantic Ocean on which is a scroll bearing the inscription, *Orbis veteri novus, occidens orienti, Filia Matri* ("The New World to the Old, the West to the East, the Daughter to her Mother").

First Check

This year General Convention has approved a budget appropriation of \$300,000 during 1941 for the relief of mission fields

than the 19th century presentation, the offering again bears testimony to the great bond which unites the two communions.

Dioceses Plan Campaigns

Advent Sunday, December 1st, has been designated as an "Aid to British Missions Sunday," in the diocese of Lexington. Bishop Abbott has already arranged for a special committee, and for an appeal for special gifts from individuals.

A goal of \$3,000 to aid British missions has been set by the diocese of Bethlehem. Bishop Sterrett has announced that some parishes will include the item in their Every Member Canvasses, others will approach individuals, and still others will arrange for a parish offering.

U. S. CHAPLAINS

Bishop Gribbin is Stationed at Fort Jackson

Keeping pace with the erection of barracks, the manufacture of military equipment, and the training of prospective soldiers has come the call to service of an increasing number of clergymen who are registered as chaplains in the Regular

periods of field training. They are John Atwell, Anne Arundel County, Va.; John Austin, Scottsville, N. Y.; Milton Austin, Charlottesville, Va.; Albert Dalton, Elmira, N. Y.; John Welch, Sewickley, Pa.; Thelma Jones, Plainville, Conn.; Ruth-Hal Pepters, Hollywood, Calif.; Ruth Walsley, West Warwick, R. I.

In addition, the student body for Church Army includes three students who are continuing training in field work: King Laylander, Redlands, Calif., working from Pikeville, Ky.; William Paddock, Rochester, N. Y., at Charleston, W. Va.; and Luceil Lutes, Rochester, N. Y., working from Valley Park, Mo.

Men, Women in Uniform Conduct Services on Auditorium Steps

By JANE CLEVELAND BLOODGOOD

Every noon hour during the General Convention in Kansas City, a group of young men and women in green uniforms gathered on the auditorium steps to give their witness to the glory of God and to inform Church people and passersby about themselves.

In their hands they held little green Wayside Hymnals published by the Forward Movement.

"Don't worry," encouraged the young captain, who was conducting one of the meetings standing on what took the place of a soapbox, "we belong to the Episcopal Church, too, even if we don't look it! We are the Church Army—young laymen and women who want to give our lives to Christ for the service of others and find our best means of doing so through the Faith and sacraments of the Church. We are called to be evangelists."

As the informal meeting progressed, the congregation gathering round to join in the familiar hymns begin to learn more about this organization. One by one, the leader called up on the box beside him the captains and mission sisters to tell about themselves. "Perhaps you think just the unemployed and the uneducated people who can't get any other jobs join the Church Army?" he asked. "Sister Hetherington, get up on the box and tell these people where you worked before you joined Church Army."

A blond young woman smilingly got up on the box beside Captain Hall and said, "Before I came into the Church Army, I worked in a woman's prison." One of the captains cut in, "Are you sure you worked there?"

This put everyone in a good humor as they looked at the demure face of Sister Hetherington. "Have you had any education?" proceeded the captain in charge.

"I graduated and got my M. A. before getting a job in the prison," she replied.

"And how did you happen to join the Church Army?"

"At the General Convention in Cincinnati, three years ago, I happened to listen to just such a Church Army meeting as this we are having here, and I decided to give up my job in the prison and enlist."

"I was a carpenter myself," said Captain Hall. "Now, let's hear from the rest."

Each one of the group obligingly got up

BISHOP HOWDEN

Death Takes 70 Year-Old Bishop of New Mexico

As THE LIVING CHURCH goes to press, word is received that the Rt. Rev. Dr. Frederick Bingham Howden, Bishop of the missionary district of New Mexico and Southwest Texas since 1914, died suddenly in Albuquerque, N. M., on the morning of November 12th. Funeral services were scheduled to be held at St. John's Cathedral on November 16th.

An account of the funeral services and of Bishop Howden's life will appear in the next issue of THE LIVING CHURCH.

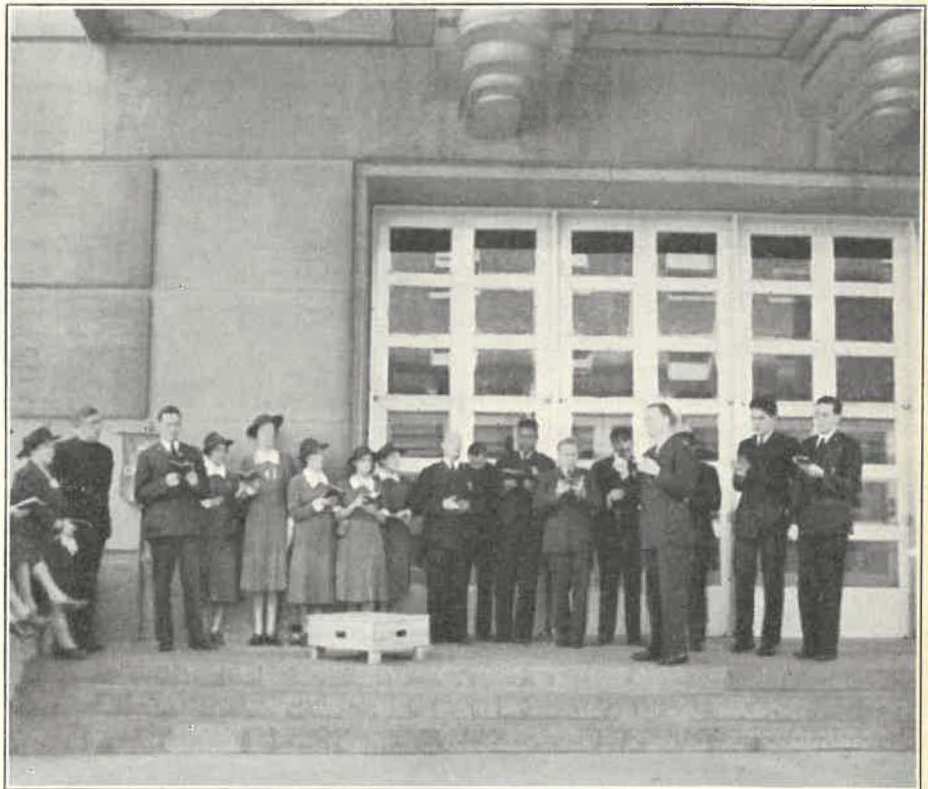
farmers from the district come to trade with each other and, as one mission sister put it, "swap what they got the month before."

The meeting of the court is a social occasion during recess and provides an opportunity for a Church Army service of witness in the middle of the crowd. There in front of the court house, just as here on the steps at the Convention, they sing hymns, some that everybody knows and some Church Army choruses that they sing themselves. "Joy, joy, there's a song of joy for you, a marching song of joy," or "Turn your eyes on Jesus." For a lesson they go down the line, each giving a favorite text from the Bible and spreading out to include the congregation. Listeners draw closer and are pleased to speak out words that have been a source of inspiration to them, words that lie in their consciousness too often unuttered.

The convention meetings were most informal. Visiting priests or missionaries were called on to speak, and one priest who had never spoken out of doors before declared he was going home to preach in the streets of his own city.

Suddenly, Daddy Hall, a little old man

on the box, gave his or her name and background and the field where he is now working among share croppers, mountain people, miners, and migrants, in settlement houses, and other centers of mission and



CHURCH ARMY MEETING AT GENERAL CONVENTION: Workers and visitors gathered at the steps of the municipal auditorium at Kansas City to participate in a typical Church Army service and testify to the glory of God.

social work. The street preaching, singing, and witnessing to Christ are some of the weapons that they use in their campaign.

At the House of Happiness [L. M., April] where a group of Church Army workers are living among the mountain people, they go to the nearby county seat, Scottsboro, Ala., one day a month, when the circuit court is in session. There the

with a white goatee, bobbed up from the sidelines onto the box and shouted, "Come on; the water's fine! There are just two ways to walk, with God or with the devil." A retired priest affectionately known as the "Bishop of Wall Street," Daddy Hall is not a member of the Church Army, but he likes their ways. In fact, the whole Church likes Church Army's ways.

MICHIGAN

Plan for Training Lay Readers is Known Throughout the Church

One of the contributing factors to the healthy growth of the diocese of Michigan has been the plan of using laymen to maintain services in mission stations which, in their early years, are not capable of entire self-support. The plan as used in Michigan is beginning to be known throughout the Church, and the Ven. Leonard P. Hagger frequently receives requests for information as to how he develops and trains diocesan lay readers.

Naturally a major part of the training of a man to read services in the Church is done by private and painstaking instruction; but in addition, each year there is conducted a training school for lay readers, which diocesan lay readers are expected to attend. All other interested Churchmen are also welcome.

The 12th annual training school opened on October 31st in the Chapel of St. John's Church, Detroit, with an enrolment of about 35 men, and will continue through December 12th. The first period, from 7:30 p.m. to 8:25 p.m., is divided into two sections. For licensed lay readers, Archdeacon Hagger leads a course on Interpreting the Prayer Book, and for all others, Donald Buell, instructor in the department of speech at Michigan State College, is conducting a course on Developing the Voice. From 8:30 to 9:30 Archdeacon Hagger addresses the entire school in a series of talks on the Apocrypha.

A banquet complimentary to members of the training school will be held on December 12th in St. John's Parish House, and will be followed by a service in the chapel, at which Bishop Creighton will be the speaker.

CHICAGO

Bishop Stewart's Body Interred Beneath High Altar in St. Luke's

Beautiful St. Luke's Church in Evanston became the shrine of its builder on October 18th, when the body of Bishop George Craig Stewart was permanently interred beneath the magnificent high altar before which he had served so many years as rector.

In choosing St. Luke's Day to transfer the body to this final resting place from the cemetery vault where it was placed on the day of the funeral, the staff and vestry of the former pro-cathedral church of the diocese carried out the final phase of a tradition which had been so close to the departed bishop.

This was the tradition which reserved St. Luke's Day as a special occasion in the life of the parish. The entombment took place on the 55th anniversary of the founding of the parish.

A Requiem service at 11 o'clock preceded the entombment, with the Rev. Gerald G. Moore as celebrant; Dr. Harold Holt

as deacon; and the Ven. Norman B. Quigg as sub-deacon.

On October 20th, Bishop Gardner of New Jersey officiated at a service blessing the vault and memorial inscription on the foot-piece of the altar. Assisting was the Rev. Frank Hanigan of the diocese of

the date for reassembling the special convention to choose a successor to the late Bishop George Craig Stewart. The election will be held at St. James', mother church of the diocese.

Previously October 25th had been the date set, but it was felt that this was too



ST. LUKE'S: *The high altar links the sacramental life of the parish with two noted rectors: Bishop Stewart and Dr. Smith.*

Niagara, Canada, where Bishop Stewart often went as a special preacher.

It was Bishop Stewart's wish that he should be buried beneath the altar, which is dedicated to the memory of Dr. Daniel F. Smith, first rector of the parish. Thus through the altar and the tomb, the sacramental life of St. Luke's is linked closely to the two men whose guidance spanned 53 of the 55 years of its history.

November 28th is Date Set for Election of Bishop

Clergy of the diocese at a special meeting have chosen Thursday, November 28th, as

soon after the adjournment of the General Convention to permit time for a full consideration of the qualifications of all possible nominees. The first session of September 24th adjourned in a deadlock when agreement could not be reached on any of the candidates nominated.

CONNECTICUT

Auxiliary Hears Bishop Ziegler

The 60th annual meeting of the Connecticut branch of the Woman's Auxiliary was held at Christ Church Cathedral in Hartford on November 8th. The preacher

at the opening service was Bishop Ziegler of Wyoming.

The United Thank Offering was presented, and Mrs. Daniel T. Huntington addressed the group at the afternoon missionary service.

NEW YORK

Honor Resigning Prison Chaplain

An original poem composed by inmates of Wallkill Prison in Wallkill, N. Y., was among the presentations made to the Rev. Claude R. Parkerson on the occasion of his retirement as chaplain of the prison.

Members of the prison staff, who had worked with the genial priest for seven years, presented him with a watch. Brief addresses were given by Warden Walter M. Wallack, by the principal keeper, and by the president of the employees' association, which also presented an engraved scroll to the chaplain.

Fr. Parkerson will continue as chaplain of the New York State Prison for Women and the New York State Reformatory for Women at Bedford Hills, N. Y., and at the Fifth and Seventh District Prisons in New York.

Mrs. Willkie to be Honorary Chairman of Women's Committee

Mrs. Wendell L. Willkie has accepted the honorary chairmanship of a committee of women which is being formed to make more effective the work of the New York Protestant Episcopal City Mission Society, according to an announcement of the society on November 7th.

Women members of the board of managers, who are taking part in the work of the society among the needy of all denominations include Mrs. Ernest R. Adee, Mrs. Henry W. de Forest, and Mrs. Charles Gilmore Kerley.

KANSAS

Fund to be Used to Train Leaders of Young People

Early in November the Federation of Episcopal Young People of the diocese of Kansas held its annual convention at Grace Cathedral. One of the principal items of business was the creation of a fund in memory of four leaders in young people's work of the diocese who have died, Bishop Wise of Kansas; his son, James jr.; Miss Cornelia Conwell; and Byron Price. The income of the fund will be used to finance the training of leaders of young people.

The Very Rev. John Warren Day, dean of the cathedral, conducted the induction service for new officers of the organization, including president Ralph Hammond of St. Paul's, Kansas City, Kans.

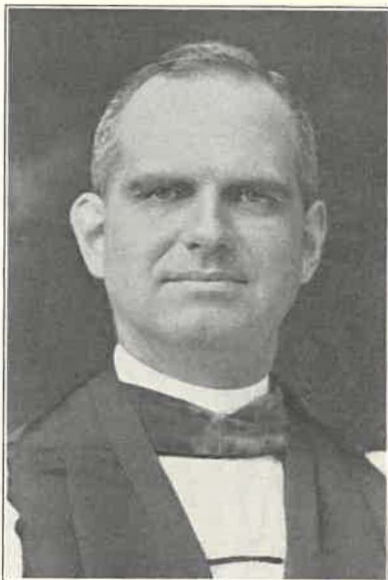
Speakers at the three-day conference included the Rev. Kenneth Heim of Ferguson, Mo., and the Rev. Frederick H. Arterton, National Council secretary for youth.

LOS ANGELES

Honor Bishops Stevens, Gooden

Bishop Stevens of Los Angeles and Bishop Gooden, his Suffragan, were honored on November 10th in a program at Bovard Auditorium in Los Angeles. The occasion was the 20th anniversary of Bishop Stevens' consecration and the 10th anniversary of Bishop Gooden's.

The program included Evening Prayer led by the clergy who have been longest



BISHOP STEVENS

in canonical residence in the diocese; selections by a mass choir, and an address by President R. B. von Kleinsmid of the University of Southern California.

Bishop's Pilgrimage

Every church in the diocese of Los Angeles is being visited by Bishop Stevens during his pilgrimage this month. The Bishop has made several visitations each day, traveling hundreds of miles in this unique crusade which is touching every one of the 160 parishes and missions.

Each visitation consists of a short service and a reception to the visiting crusaders. The first visitation each day is made about 10 a.m. The day's activities usually end with a dinner and evening meeting.

EASTON

Auxiliary Holds Two-Day Meeting

With an imposing battery of speakers headed by Bishop McClelland of the diocese, the Woman's Auxiliary of Easton opened its annual two-day meeting on November 6th at St. Paul's Church, Centreville, Md.

Miss Edith Lowery, executive secretary for the Council of Women, spoke Wednesday afternoon, and in the evening the Rev. Theodore P. Ferris addressed a mass

meeting which overflowed St. Paul's. An address by Miss Bernice Jansen, a missionary from Japan; reports from General Convention; and a series of business sessions brought the meeting to a close.

NEW JERSEY

Community Coöperates in Drive for Parish Status

St. Mark's Mission, founded by Grace Church many years ago for the Colored community of Plainfield, N. J., has been working hard to become self-supporting during the past few years. One of the remaining obstacles has been an accumulated diocesan assessment debt. To help in reducing this, clergy and lay readers of Plainfield are providing voluntary services for the next three months, until a new priest in charge shall be called. The amount of the stipend which would have been paid is being used to reduce the debt.

In addition, Dr. Durrah, the warden, has organized a victory dinner campaign, which on the day of its organization realized over \$125 in pledges to be paid in December when all contributors, clergy, and laity who have been coöperating will meet with Bishop Gardner of the diocese to celebrate the achievement.

WEST VIRGINIA

A Large Field Opens

For the first time in the history of the diocese, a priest and a lay worker are active in Randolph County, the largest county in West Virginia, and one which showed a 20 per cent increase in population according to the last census.

Samuel Pollock was recently appointed by Bishop Strider of West Virginia to a country community of 150 people, two miles from Elkins. There is no chapel, and one service a month has been held in a school house held by the Rev. John G. Shirley, priest in charge of Grace Church, Elkins.

ALBANY

Clergymen's Wives

The 10th annual luncheon of the Clergy Wives' Club was held on October 24th at Bishop's House in Albany, N. Y. The club was founded 10 years ago by Mrs. G. Ashton Oldham, the wife of Bishop Oldham, as an organization to promote fellowship and friendship among the wives of clergy of the diocese.

EAST CAROLINA

Priest Injured in Accident

The Rev. Charles A. Ashby, for five years rector of St. Paul's Church in Edenton, N. C., lost several teeth and was badly shaken when another vehicle crowded his automobile off Suffolk pike near Edenton.

ARMENIA

The Most Ancient National Church Marches Forward

By WILLIAM A. WIGRAM

As the theatre of warfare shifts to the Eastern Mediterranean, the fierce limelight of power politics plays upon nations and lands where Christianity has had its longest continuous history. Jerusalem, Constantinople, and stranger names such as Sis in Cilicia and Akhtamar (Akhlat) on Lake Van, Turkey; and Etchmiadzin in Transcaucasia, USSR, are likely to appear in reports of troop movements and battles. These cities and villages are all sees of the most ancient national Church in the world—the Church of Armenia.

In the French mandate of Syria, now enjoying an uneasy non-belligerency in the struggle for the Near East, a synod of the Armenian Church met recently to elect a new Catholicos of Sis, to be the head of the Armenian Church. The Catholicate had been transferred to Anatolia in the Lebanon, Syria, at the time of the Armenian migration from Cilicia after its retrocession to Turkey a few years ago.

The choice of the synod fell upon the Archbishop Bedros Sarajian of Cyprus, who has been serving as locum tenens of the Catholicate since that historic migration. He was then anointed to his office in the Cathedral of St. Gregory the Illuminator, Anatolia.

TORMENTED HISTORY

The Armenian titles, the names of the sees, and their changing positions are the reflection of the long tormented history of the Church, which is now striving to reorganize itself to face its work in a new world.

When Christianity became, in the 4th century, the national faith of that "stock of Haik, grandson of Noah," which we call Armenian today, "Episcopos Catholicos" was already an established title. It means "universal" or "general" Bishop. It did not imply any claim to any universal jurisdiction, but did mean that the holder was recognized as the chief Bishop of a self-governing church, in this case the church of the first independent kingdom that had accepted Christianity as its national faith.

The title "Patriarch" was not then in use. Indeed it appears first about A.D. 480 in the "Eastern Church" of the Sassanid empire of Persia, and is not found in the acts of any General Council. Later it became customary for some great sees within the Roman empire, but was used loosely there. For instance, the Bishop of Thessalonica, now never styled "patriarch," used that title at one time, because his see could claim apostolical foundation.

While at first there was only one Catholicos of the Armenian Church, in later days there were as many as three. One of these had his seat at Etchmiadzin in Transcaucasia, representing the national Church of the vanished kingdom of Armenia; one (hardly more than an hon-

orary title reflecting a past episode in the story of that nation) at Akhtamar on Lake Van, and a third at Sis in Cilicia, where another Armenian kingdom maintained itself for a while in Crusading days.

There were also Armenian "Patriarchs," but in this case the title was one of a subordinate office, arising as follows: When the Turk became ruler of all the Near and Middle East after his Capture of Constantinople in 1453, he ruled his Christian subjects through the "Patriarchs" of their churches. Thus for convenience' sake, the Armenians gave that title to two bishops

inevitable after-effect. For something like fifteen years, no educated people were ordained, and all the educative machinery was left in ruin. The church was left too weak for any speedy recovery, and when it did rouse itself from a natural lethargy of exhaustion, it had an entirely new set of problems to face.

In the old hearth of its life, which had become the Soviet republic of Armenia, there was indeed no active persecution, for even Armenian atheists knew that the church had been the life of the nation for many dark centuries. If however there



ARMENIANS: An abbot in Turkey with his monks and the monastery choir.

ruling important colonies of their people in the Ottoman empire at Jerusalem and Constantinople. The Patriarch of Jerusalem has kept his importance through all changes, and indeed he—with the Orthodox Patriarch and the Vicar Apostolic of the Latin communion—is still "Custodian of the Holy Places." Owing to changes at Constantinople, the Patriarch there is in effect no more than bishop of the small Armenian colony surviving. However, he has still his historic place and rights, and is one of the three ecclesiastics (the Orthodox Patriarch of Constantinople and the Sheikh-ul-Islam are the other two) who alone are allowed to appear in public in the robes of their office.

MASSACRES AND PERSECUTION

The first Great War of this century was a catastrophe for Armenians, even though it is true that the world, surfeited with horror and sinking to a lower level of civilization internationally, has forgotten the facts, as an easy way of saving itself from shame at them.

At least half of the nation perished in the massacres it underwent, and that half included most of the priests of the church, and all of the most active and cultivated among them.

Then this trial, such as no Church has had to undergo for many centuries, had its

was no positive persecution, neither was any active Church life allowed. All schools were religionless, no ordinations were permitted, and all seminaries were closed. Only aged priests and bishops were left to keep up the life of what had become a paralyzed body, and they were allowed no leader, for the Catholicate of Etchmiadzin was purposely kept vacant.

Armenian national life on a materialistic basis was indeed alive and even flourishing, and it must be allowed that this anti-religious movement did not begin in the nation with the Great War. The writer has occasion to know how formidable the "Tashnakist" revolutionaries of 1900 could be, and they were all avowed atheists.

CANON BRIDGEMAN

If however the heart of the nation was thus paralyzed for the time, the two colonies under the French and British mandates in Syria and Palestine could flourish and give a refuge to those who came from elsewhere. It was felt, however, that the need for education for the clergy was crucial. Hence two seminaries for this end were founded, one being at Jerusalem in the old patriarchal monastery of St. James—where the American priest, Canon Bridgeman is and has been a valued teacher for over 20 years—and the other at the
(Continued on page 19)

LO! THE LAMB SO LONG EXPECTED

Jewish Religious Experience Stands in a Unique Relationship to Christian Fulfilment

BY THE REV. C. L. STANLEY, TH.D.

When we first think of the Church calendar it may seem that the Church year should begin with a celebration of the birth of Christ. But further thought shows the necessity of relating the new in Christ to the old that had gone before. This is the function of Advent.

It is a moment of transition. It looks back upon the old and sums it up as a question for this wonderful answer in Christ. It looks forward to the new, considering it to be a response to the anxious question preceding it.

The revelation in Christ requires preparation—otherwise it could not be understood at all. I remember the teaching I received in school about the learning process. To learn a thing means to bring it into relations with our mind. Since our mind is of a definite character, the thing to be related to it must be like that mind. When we are confronted with the thing to be learned we say, "It is like this" or "This thing is a case of that." In a word, the thing we are learning always has familiar elements. But the familiar elements in it are combined in an unfamiliar way or with unfamiliar ingredients. So the new is mediated by means of the old.

The upshot of the situation is that we cannot learn a completely new thing. If the thing to be learned has no affiliations and similarities with our present stock of knowledge we cannot receive it. Though there are important differences between what we call "knowledge" and what is termed "revelation," the general truth applies to them both: Revelation cannot be received unless in some sense it is there already. An intelligent question cannot be asked unless the answer is present to the questioner, although in a preliminary way. Revelation is not an "answer" unless a "question," requiring precisely this answer, has been raised. This leads to the problem: where do we find the question for the Christ?

THE OLD TESTAMENT'S NEED

The early Christian community generously conceded that the Christ had been known in the Old Testament in a preliminary way. "Your father Abraham rejoiced to see my day" (John 8: 56). They are clear that Abraham did not live in Christ's day, yet Abraham saw it. The same admission appears in the prologue of the Fourth Gospel: "He was in the world. . . . He came to His own. . . . as many as received Him to them gave He power to become the sons of God." Nevertheless upon that time as a whole the verdict is, "The world knew Him not." Jesus assured His followers that, "many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them" (St. Matthew 13: 17). They had the riches

of Christ, but as a desire, not as a fulfilment. The same combination of desire without fulfilment reappears in Hebrews (11: 13), "These all died in faith, not having received the promises, but having seen them afar off." Speaking of the Israelites of the Exodus, St. Paul says, "They drank of that spiritual Rock that followed them: and that Rock was Christ" (I Corinthians 10: 4). This means that they lived upon the Christ but a Christ mediated by Moses. The Christ is in the Old Testament but as a need, not as a fulfilment, as a question and not as an answer.

The question for the Christ was asked outspokenly in the Old Testament, especially in the messianic prophecies. But it was also asked everywhere else. If this were not so the Christ would not be "the desire of all nations." Since the Christ is also a "light to lighten the Gentiles," the

"Every aspect of human experience is, after its own fashion, a schoolmaster to lead us to Christ," says Dr. Stanley in this Advent meditation. Well known as one of the leading younger thinkers of the Church, Dr. Stanley is rector of Christ Church, Cape Girardeau, Mo.

In this article he outlines the "preliminary revelation" enshrined in every element of human life.

Gentiles must have needed Him. This means that the Christ was present, though in a preliminary way, to the Gentiles as well as to the Jews. For without something of the answer, the question cannot be asked.

The Christ is not only the desire of all men but also of the total man. That is, He is not only desired by "religion." He is desired by all the normal activities of life. This means that Christ is present in a preliminary way in every structural activity of man—morality, knowledge, and the rest. To generalize, man's whole life is based on revelation and comes from God. Certainly in the history of Christianity we can see such a thing as charity emerging from Christianity. So, too, Greek philosophy can be traced back to the religious experience of the Greeks. Religion has also been called the "mother of the Arts." The whole life of man, since it is based on religion, contains Christ in a preliminary way and asks for Him in His fulness.

RELIGION'S NEED

If the Christian revelation is meaningful it must represent the answer to a question that has been asked. If it is necessary, the question must be without answer except in Christianity. This brings us to our second major point. If the new needs the old (as preparation), much more does the old need the new (as fulfilment).

Man's religion needs the Christ. We

might trace out this need in detail but we will confine ourselves to the case of Israel. The Nation of Israel was unquestionably the religious genius of mankind. Yet even the peerless religion of Israel ended in a confession of failure. We can trace a deepening gloom in the prophets. The process culminated in Jeremiah who proclaimed the bankruptcy of the old by asking for a new covenant or mode of relation between man and God. The Old Testament is written in the future tense—"in that day." It concerns itself with a Figure, a time and a kind of man which are to come. The genius of Israel's religion is its discovery that it is seriously lacking and the startling manner in which it traces out what it is that it lacks. It calls for the Messiah by name. For this reason the Jewish religious experience stands in a unique relationship to the Christian fulfilment and every man must in a sense become a Jew before he becomes a Christian!

PHILOSOPHY'S NEED

Man's philosophy needs the Christ. Consider the world's philosophical geniuses, namely, the Greeks. Generally we rejoice in their triumphs, which is well, but forget their mishaps. If we regard the Greek philosophical development as a unit we are struck by its end. Harnack refers to this in his article on Neo-Platonism in the *Encyclopaedia Britannica*. He says that it is well that the Barbarians came in and mercifully concealed the inner decay and ruin of the Greek world. Otherwise the classical world would have collapsed of its own weakness. In Neo-Platonism the Greek development, which exemplified the glories of the human mind, cast skeptical doubt on its own validity and took refuge in the womb of religion from whence it had formerly issued. We can concentrate on the culmination of Greek philosophy and ignore its collapse, but that is foolish. Our verdict is that this development is ambiguous: it shows the strength of mind and it shows the weakness of mind. And it shows that the weakness is connected with the strength. The sinful pride and independence of man is as ruinous in its effect in man's thinking as it is in his practical concerns. Man's philosophy needs salvation and like all the life of man asks for the Christ.

HISTORY'S NEED

It could be shown also that man's history, because of its contradictions and meaninglessness, requires the Christian fulfilment of the Kingdom of God. As for man's morality, St. Paul phrases its despairing cry when he writes, "Wretched man that I am, who shall deliver me?"

Every aspect of human experience is, after its own fashion, a schoolmaster to lead us to Christ.

As we said at the beginning, Advent takes its stand between the new in Christ and the old that went before. It shows their mutual need and the manner of their relation. It points out how all of man's life asks the question which makes the Christian revelation meaningful to human kind. Best of all it manifests the answer which transforms man's question from a mark of despair into a gateway of salvation.

Books in War Time

IT IS a significant fact that the war, far from lessening the number of books published and the interest in books, has increased both. The journals devoted to books in England have appeared regularly on their customary days, in spite of the shortage of paper. More interesting still was the addition of eight pages to a copy of the *Manchester Guardian*, prepared during the height of the bombardment of England. This supplement contained notices and advertisements of books likely to be of special interest to readers outside England. The purpose was to help the friends of England to understand the past history and the present life of the English people. A considerable number of the books cited are being imported by American publishers.

Perhaps we should expect literary magazines and book departments of other periodicals to further the cause of books. What is unexpected is the fact that private individuals, writing to their personal friends of narrow escapes from bombs or of actual injury to their persons or their property, should write also of books and reading. For example, there was the young priest, writing to a friend of the destruction of his church and of the hardships of his flock. Toward the end of the letter was this: "Have you, by any chance, an extra copy of the book by the Lord Bishop of Eau Claire—*Faith and Practice*? I think I could use it in a mission that I hope to preach." The book was sent, and that young priest received it safely, and wrote: "Thank you for the book. It was the very thing for my mission." The remainder of the letter told about the visit of the King and Queen to his district.

And then there was the Church woman, engaged in war relief in a dangerous section of London. She wrote about sleeping in a hallway, to avoid flying glass, about falling plaster that just missed another worker's face as she lay sleeping. Then, she wrote about the *Christian News-Letter* books and their several authors, recommending the books to American friends.

Delightful and revealing was the letter written by an English "guest child" back to his parents. "There are books here," he wrote. "Some are the same as ours, and some are different. A lady gave me four new ones, so some are my own. I shall bring them home with me, when I come, to put with our others."

It is, of course, no new thing, this love of and use of books. Nor is it confined to the English people. The making of books, the love of books, the use of books: these are among the most ancient things in the world. The study of the history of books and of libraries, great and small, is fascinating indeed. "What books did they have?" This question comes quickly to mind when we take up the biographies of celebrated men and women. Usually their biographies tell us. It is one of the first questions we would ask new friends also: "What books have you?" Few joys are so keen as showing our own books to an appreciative friend, or being shown that friend's own books.

All this leads us to our main thesis again: that since the war people would seem to care even more than before about books, and to use them more. Ownership is implied here. It is a curious fact that public libraries are used most extensively by those men, women and children too, who have their own private libraries. One book leads to another, and that

leads to whole shelves of books. The use of our own books impels us to wider and wider use of other books.

We have wondered a little where our English friends keep the books which their letters certainly show that they possess and use: the new books, that is to say, bought to use now. The books are right at their hands; they take them up, as they write, open them and quote from them. A new publication from America they welcome even more delightedly than in time of peace.

What are we to deduce from this? Surely the conclusion is inevitable: books are a necessity of daily living. We must have them, and their use makes the most difficult days and nights supportable.

The books themselves: what kinds are they? It is not surprising that they are religious books. Some are purely devotional books, such as the books of prayers for individual or group use. A few are books of meditations. A considerable number are lives of noted Churchmen. But the vast majority are books which might be described as technically theological. These range all the way from books on the Bible to somewhat difficult treatises on the philosophy of religion, the nature of the Church, the duty of the Christian. Men and women are reading such books. Moreover, they are buying them, in order to use them as only their own books can be used. It is astonishing to find on the table in a guest room copies of religious books with penciled marginal references to other books, including the Bible and the Book of Common Prayer. Yet this is what we do find.

AMERICANS, like the English, are using books more than they did in days less dark. These books are religious, as has been said. It was interesting, during the whirl of the General Convention, to have Church people take us aside to ask about the value of this or that religious book. The expert opinion of a great scholar, when we were able to quote it, was actually written down, in several instances. Intervals of spare time—few enough—were used to draw up lists for still others.

This increased use of books has led to another interesting development. Time was, and not so very long ago, when people thought of books as a luxury and an expensive luxury at that. Now, they think of books as a necessity. While they may not be able to get all the books they want, just as they, perhaps, are unable to have quite all they want of other necessities of life, they do get some books. In many instances, this can be done only by economizing in another direction. And this is done. We all know of expensive religious books bought with money saved on clothes and what are listed in the daily papers as "amusements."

The calls for money today are many: we all know what they are, because we have heard them and have responded to the best of our ability. Should our "book money," perhaps given to us as a birthday or other present, be given to one or another of the organizations ministering to the sufferers from the war? Each must answer this question for himself or herself. But the deeply significant fact remains that our "nearest friends," the English people themselves, urge us to an increased

use of books. In their literary journals, in their private communications, they alike speak of books, saying not merely, "Read this," but "Do get this." Were the books cited political or even merely sociological, we might well pause; but in the great majority of cases, they are religious. Through the study of the same books, it would surely appear, will come mutual help and comfort. To become more useful to those who need our aid, we really and actually are called to an increased use of books: wherein we not only read but also mark, learn and inwardly digest those new books which reflect the eternal amidst the temporal. As never before, we must have our own copies; for, as never before, we must "live with books."

Danger to Christianity

IT HAS become increasingly clear to every American that we are watching a war which will determine more than the balance of power among nations. No matter who is the technical victor in the present struggle, social changes throughout the world will be more widespread and farther reaching than any of us are able to see at the present time. This being so, it becomes necessary for us at this time to decide what values we wish to keep.

We are at a point in history where we must pause to appraise our civilization and weigh the worth of what we have. The greatest single thing we possess is that system of life and morals which goes by the name of Christianity. Are we willing that this system, involving brotherly coöperation and understanding, should be ground into oblivion by the paganistic, force philosophy which is now arrayed against it? Obviously we are not.

Christianity exalts the individual, and subordinates the State to him. Nazi-Fascism exalts the State and debases the individual. Therefore the Nazi must destroy Christianity if his principles are to conquer. He cannot suddenly attack the Church, but if he destroys the basis upon which Christianity was erected, he seems to argue, he automatically destroys Christianity. Therefore he attacks the spiritual parent of Christianity—Judaism. And here lies the greatest danger to the Church. For in attempting to destroy the Jews, the Nazis have already partially succeeded in destroying the basis of Christianity.

Clearly the love of one's fellows is basic to Christianity. Arouse in Christians a hatred for their fellows and the entire moral basis of Christian civilization has gone. With the destruction of this morality a Christian civilization dies.

Long before Hitler, there was anti-Semitism. The history of Christianity—the religion of love—is stained throughout with the blotches placed upon it by the oppression and torture of the Jews. And this in spite of the fact that without the foundation laid by the Jews there would have been no Christianity.

In a thoughtful and thought-provoking book, *The Great Hatred*, Maurice Samuel points out that partial responsibility for the persistence throughout the ages of this anti-Christian feeling must rest with members of the Christian Church. Surely the Christians who were able to persuade a pagan world to accept the Ten Commandments could have stamped out hatred of the people who gave them to the world. They have not been wise enough to see that hatred of the Jew disguised a hatred of Christianity itself as the heir of Judaism and the perpetuator of its divinely revealed principles.

That anti-Semitism is, as Mr. Samuel states in *The Great Hatred*, "the expression of the movement to put an end to the

Christian episode in human history" is not to be denied. It is obvious from the absurd charges brought against the Jews that these charges are not taken seriously even by those who themselves spread them. Were it not so dangerous to laugh at madness, it would be hilarious to picture 80,000,000 "Aryan heroes" concentrated and armed in Germany, cowering beneath the threat of violence from a dispersed and weak people who number only 15,000,000 throughout the world.

These contradictions and stupidities could be set down, one after the other, for weeks, and would be, if any purpose could thus be served. But there is no longer any reason to believe that the destruction of the Jews is the final object of political anti-Semitism. The ultimate object of Jewish persecution is the destruction of Christianity.

Now is the time for Christian clergy and laity to operate, and to cut out anti-Jewish hate as a surgeon removes cancer tissue. It is the common enemy of Christian and Jew. American adherents of the Judæo-Christian tradition must coöperate for mutual defense.

The responsibility for this danger to Christianity, we repeat, must rest with those Christians who have, because of complacency, allowed anti-Semitism to persist.

It lies with those who have hitherto failed to recognize the threat to Christianity which is embodied in anti-Semitism.

"No Mental Blackout"

SOME idea of the inherent strength and determination of the British is to be found in some information that comes from London. In a recent issue of *Britain To-day* it is reported that last September it looked as though adult education would have a terrible set-back. Evacuation, overtime, shift-work, the black-out—all these appeared as insuperable obstacles. Large numbers of buildings (including the residential colleges) were requisitioned for war purposes, and the whole system was temporarily disorganized.

But this initial depression was short-lived. The voluntary associations courageously determined to carry on: one of them took as its slogan "No mental black-out." Now we find that in most districts there are almost as many classes as ever, and in some places more. The British Institute of Adult Education is going ahead with its old activities and adding new ones; the public libraries (which are becoming more and more active participants in adult education) report greatly increased numbers of readers; more and more adult students are realizing that they must plan their part, by increased thought and comprehension, if the world is ever to be put right.

"Adult education" this magazine says, "has magnificently vindicated itself: it has shown that a free people will rise superior to difficulties in the search for knowledge."

Through the Editor's Window

AUTHENTICITY of the following "howlers" is vouched for by the Rev. William P. Richardson, rector of St. Matthias', Rochester, N. Y.; they were the crop for All Saints' Day at his church school:

Question to the school: "Who is the King of Heaven?"

Reply: "King George."

Teacher, noticing that a child was drawing an aeroplane, instead of a picture of a Saint: "I thought you were going to draw a picture of a Saint."

Reply: "Oh, this is the Spirit of St. Louis!"

New Book by Dr. Dibelius

THE SERMON ON THE MOUNT. By Martin Dibelius. Scribners. \$1.50.

If by "ethics" is meant an analysis of conduct into acts to be performed and acts to be avoided, then the Sermon on the Mount is not concerned with ethics. For "the particular demands of what we may call a Christian life depend upon the political, economic, intellectual, and emotional circumstances under which we live," and an act good under some circumstances may be had under others.

But "the Sermon on the Mount does not speak of human or worldly conditions but of God's eternal will"; like every other pronouncement in the New Testament, it is an *eschatological* pronouncement, "made from God's point of view." As such its demands can never be perfectly fulfilled by man, for "none is good save God alone"; but men who accept its demands will be transformed by them. In this way it creates "a new type of man: a man who is at home in the eternal world but able and willing also to do his work on earth."

It was to create this new type of man that Christ came. The deeds and words of His life were the signs of the Kingdom, guaranteeing the existence of the eternal world and its coming, giving evidence of the new forces revealed by His earthly appearance, forces operating on the earth today, forces to which the Christian communities are witnesses. But the members of these communities are not provided in advance with directions as to their action in the infinite complexities of life; they must live on their own responsibility before God. That they will always know what is "ethically best" to do is not to be expected—but there is one thing they not only can but *must* do: they must "perform signs, not the signs described in the Bible, but signs of our own times," bearing witness to the world of their transformed nature, of their "continuous communication with God, whose will is recognized from the Sermon on the Mount."

These are the conclusions reached by one of the foremost of living New Testament scholars; perhaps, indeed, by the foremost of them all, for so many regard Dr. Dibelius. That he is not always easy to follow is in part due to the peculiar vocabulary he employs—in particular to his use of "eschatological" as almost equivalent to "immediately divine"—but it is due also to his subject: the principles of the Sermon on the Mount are not always easy to follow. But he has penetrated to the heart of the matter.

When we hear the complaint that in the grave difficulties of today there is no agreement among Christians about the right course of action, we must admit that the fact is true. But it is also largely irrelevant. Christians are divided about the right course of action today because no single course of action can be wholly in accord with the teachings of Christ; to any choice some taint inevitably attaches, and if we say we have no sin we deceive ourselves. And in complexities so intricate as those of the present moment only omniscience

can know what choice is even "better"—or by what scale this "better" is to be reckoned.

What Christianity is concerned with is the man who makes the choice. Perhaps Robert E. Lee was wrong in fighting as a Confederate, perhaps he was very wrong in fighting at all—and yet there was in him an eternal rightness that shames criticism. Perhaps some men living today were wrong in their opposition to all participation in the last great war—and yet to meet these men is to feel abashed at our own inferiority. God does not demand of us infallible knowledge. His demand is that even our mistakes should be made in a sincere endeavor to do His will.

BURTON SCOTT EASTON.

A Thorough and Competent Study

THE PROBLEM OF RELIGIOUS KNOWLEDGE. By Douglas Clyde Macintosh. Harpers. Pp. xvi-390. \$3.50.

Lately we have had a surprisingly large number of books on the subject to which the distinguished Yale theologian here gives his attention. And most of these books come in for survey by Dr. Macintosh in this thorough and competent study. Ranging all the way from the Hegelian idealisms through the pragmatisms and humanisms of our day to the newer empirical theology, this is indeed a "tourist's guide" to some of the best and some of the worst theories of that special kind of knowing which is often called "religious."

It is in the critical sections that we were most interested. This is because Dr. Macintosh has the gift for pointing out, clearly and briefly, exactly what are the defects in some beautifully argued position—and almost always with understanding and sympathy, although it must be acknowledged that once in a while his annoyance at triviality and stupidity gets the better of him (*e.g.*, the treatment of "ecclesiastical humanism"). The critique of mysticism is particularly interesting; its conclusion is not unusual, but is rather strongly presented: the mystic is in touch with some other than human reality, but his *accounts* of it are not to be trusted without a very thorough criticism and a serious allowance for his environment, religiously and philosophically speaking.

Dr. Macintosh dislikes the schemes of Tillich and those who, like him, are of the dualist and symbolic school. Perhaps he is not quite fair to the "irrationalists," or at any rate, to their stress on God's "otherness"; but at least he introduces considerations of which these theologians must take account. As for his own reconstruction, it is a modified or critical realistic epistemology. Men do know by intuition the reality we call God; that knowledge is to be critically appraised. We see that we meet Him preëminently in religious-ethical experience. Most chiefly is He known in the life of Christ, in whom we find "our best and only satisfying norm of the divine as immanent."

Certainly there is more to be said; but equally certainly Dr. Macintosh's epistemological position commends itself to our

thought if not to our whole assent, and is admirably presented. The one thing we miss (and its absence is the clue to the other things that we wish might be present) is that "dimension of depth" which marks the men whom Macintosh castigates—Tillich and his friends.

W. NORMAN PITTINGER.

Biography of Father Huntington

FATHER HUNTINGTON. By Vida D. Scudder. New York. Dutton. Pp. 375. \$3.50.

We of the Order of the Holy Cross are most grateful to Miss Scudder for the biography of Father Huntington which she has just completed. It is extraordinary how well she has presented his life. Above all, we are appreciative of her sympathetic understanding of our rule and the spirit of our community. He, who was once presented at a public meeting as "the most loved priest in the American Church," is now pictured for all to see.

There is so much in this book with which we enthusiastically agree that, if we presume to disagree with Miss Scudder, we ask that our remarks be accepted more in the nature of constructive addition rather than destructive criticism. We feel that we ought to call attention to the many works of mercy and social service in which our Father Founder was engaged after the community left the East Side of New York City.

He was a man of passionate devotion to those who were in sorrow or affliction and gave himself with great energy to assuage their suffering. The work of our order in the Tennessee mountains where St. Andrew's School and St. Michael's Monastery ministered to many souls; the founding of the Church Mission of Help; the many hours spent at St. Faith's House, Tarrytown; the ministrations in Sing Sing Prison; the work with mentally defective children at Letchworth Village—these works would seem to refute the statement that "he dropped out almost completely from activity in social reform." Father Huntington's social work was so personal and hidden that it often escaped notice.

The best part of Miss Scudder's work is when she writes of purely spiritual things such as Father Huntington's ministrations as a spiritual director and her presentation of the rule and spirit of our Order. I am sure that the religious of all communities will be grateful for her commentary. But I can offer no higher commendation than to urge upon all who are interested in the spiritual life a careful reading of this book.

KARL TIEDEMANN, OHC.

Notable "Success" Stories

ACROSS THE BUSY YEARS. By Nicholas Murray Butler. Scribners. \$3.75.

DIPLOMATICALLY SPEAKING. By Lloyd C. Griscom. Little, Brown. \$3.50.

These two books would be of value and interest at any time, but they are doubly valuable and interesting at this time because of the light they throw on persons and events now very much in the picture. They appeal particularly to me because of

my past personal association with the authors.

Dr. Butler is one of the most usefully industrious of men. As a professor of education, as president of Columbia University, as president of the Carnegie Institute, he has made large contributions to the public affairs of one of the most exciting periods of history. As director of Carnegie Institute, Dr. Butler was closely identified during the post-war years both with reconstruction work and with successive attempts to create a closer bond of understanding between the nations of Europe. He recalls his part in the rebuilding of the library of the University of Louvain, the library at Rheims, and the reorganization of the Vatican Library, and his efforts to establish a permanent peace by paving the way for the first Balkan Conference and the Pact of Paris.

In pages packed with fascinating behind-the-scenes glimpses of history in the making, he presents many new stories of important happenings—some not previously known at all, others in arresting opposition to previously accepted beliefs, all of first importance to an understanding of world affairs. While the volume, as a whole, is concerned with Europe, the concluding pages are devoted to a vitally interesting discussion of American problems and of prominent Americans.

This second volume of his reminiscences begins with an account of his first trip to the Near East in 1893; tells of the eventful summer of 1905 when he had audiences with practically every person of importance in England, France, and Germany; and continues the account of his labors and achievements throughout recent decades. It is a record of unique experiences; among them, his close and almost confidential relationship with Kaiser Wilhelm from 1905 to 1913; his visits to Germany after the war on the invitation of Dr. Stresemann, when he addressed, as no other foreigner has, the German Reichstag; his conversations with Mussolini during which he explained his reasons for criticising Fascism.

My personal relations with Dr. Butler began back in the period of Theodore Roosevelt's term. He was a close friend and advisor of the then President and was one of the very few whose letters went directly to the President instead of going through a secretary. Then he was president of the Mohonk Conference on International Arbitration of which I was honorary secretary for a number of years. My relations with Griscom date back to college days, when his brother was a classmate.

Lloyd Griscom has had a truly remarkable career in diplomacy beginning in London as a secretary to the American ambassador when he was 20 years old. London, Constantinople, Persia, Japan, and Brazil were the scenes of his exciting activities for his country. As some one said: "Wherever Lloyd Griscom went, excitement walked with him hand in hand." His diplomatic letters have rarely been bettered for tact and effectiveness. Kings and prime ministers, opera stars and noble-men crowd his pages. There are literally hundreds of anecdotes—neat, pointed, well-timed, as a diplomat's should be.

As a truly extraordinary success story, modestly told, as a gay excursion into a world now past, and as the personal history of a man of charm and spirit, *Diplomatically Speaking* is absorbingly delightful. In fact, that same observation can be made with regard to Dr. Butler's book. Both are crowded with facts and anecdotes about men whose names have long been familiar to us.

"Few boys of 28 are given a battleship to play with. Be very careful it doesn't go off." Such was the message Richard Harding Davis scribbled to Griscom when the budding diplomat was attempting to collect a \$90,000 debt from Sultan "Abdul the Damned," the terrible Turk, by the adroit use of the U. S. Navy! Indeed Griscom's life story reads like something out of one of Davis' own adventure tales. It can appropriately be called a "success story." So can Butler's.

CLINTON ROGERS WOODRUFF.

For Godchildren

LETTERS TO MY GODCHILD. By Lucy Howe Jenkins. For sale by the Old Corner Book Store, Boston. Pp. 81. \$1.50.

In the Foreword the author says that she has written her book with a two-fold purpose: to serve as a gift to a godchild at the time of confirmation, and as a guide to godparents in their contacts with their godchildren. It might well be used, she further notes, as material for class-work in church schools.

The strength of the book lies in its somewhat original and inspiring treatment of a young girl's prayer-life and communion with God. This takes up about three-fourths of the volume. Some half-dozen pages are given to the sacraments, but this subject is treated so much more fully in most books of similar character that by their means her teaching can readily be supplemented. The doctrinal passages are worded with one exception in the spirit and phraseology of the Book of Common Prayer.

The author has in mind, she says, children of from 12 to 14 years of age. On the whole, it would seem that the book might be recommended for young people in the later teens. For most 12 year-olds the language would need a certain amount of simplifying. There are a number of poems and verses from varying sources that might well serve as memory exercises. A good little chapter is included on the value of memorizing. A valuable feature of the letters lies in the practical nature of their numerous suggestions for the development of a wholesome spiritual life.

MOTHER MARY MAUDE, CSM.

A Pilgrim and his Book

PILGRIM'S WAY: AN ESSAY IN RECOLLECTION. By John Buchan (Lord Tweedsmuir). Houghton Mifflin. \$3.00.

John Buchan's subtitle to his autobiography, *An Essay in Recollection*, is well chosen; for to few of us is given the gift not only of such rich recollections but with them the capacity for expression. Here is a man of wide and varied interests and ability, and at the eve of his death one is



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impressed by the quality of the things he remembers and believes.

He was blessed with a happy childhood and early appreciated the beauty of the Scotch scene surrounding him. Much as these early roots gave him a love for the country of his birth, they increased his appreciation of beauty wherever he met it—in England, in South Africa, and finally in America. Neither did his rigorous Calvinistic upbringing narrow his thinking, but rather gave him a foundation of faith for his ever-widening horizons.

His gift of friendship brings before our eyes many notable figures of his time, both literary and political, starting with his Oxford days, his study for the bar, and his years of publishing with Thomas Nelson, through the World War and his political career.

The unusual feature of these portraits is that though weaknesses and idiosyncrasies are included in the descriptions, there is never the slightest hint of smallness or malice or even criticism. This seems a remarkable achievement in this age of character analysis. By an apt phrase or sentence we come to know his friends: Lord Asquith's son, whose manner had always a "pleasant aloofness, as of one who was happy in society, but did not give to it more than a fraction of himself"; Lord Milner, who had "put away his scholarship on a high shelf" and who "could do some things superbly, but not many at the same time"; Cecil Rhodes, whom he felt "as one feels the imminence of a thunderstorm"; Lord Haldane, who "to

the ordinary man was a reputation rather than a person" and who "always seemed to sit loose to the things of time"; Arthur Balfour, "the best talker I have ever known," who was a union of opposites with "his devotion to what was old and his aliveness to what was new"; T. E. Lawrence, who was "endowed with a highly-keyed nervous system which gave him an infinite capacity for both pleasure and pain, but never gave him ease." And finally must be mentioned King George V: "For he was a pillar of all that was stable and honorable and of good report in a distracted world."

His tribute to his father (true son of Mary) and his mother (own daughter to Martha) gives us an insight into aspects of Buchan's own character; things suspected rather than known, for he is modest throughout.

His South African experience gave him a vision of what the British Commonwealth at its best might mean for the world, and he was eager to share in this work toward "world-wide brotherhood with the background of a common race and creed, consecrated to the service of peace." The World War and ill health brought him sorrow and disappointment but never disillusionment. The League of Nations seemed a step toward something better but "lacking in the appropriate spirit." Hence, further disappointment and fear for democracy because it was being taken for granted.

In the end, after his coming to America (and here he gives us an amazing under-

standing of the United States scene) he retains his optimism and gives his reasons in moving, convincing prose, saying in conclusion: "The dictators have done us a marvelous service in reminding us of the true values of life."

He speaks little of his literary achievements perhaps because he did his writing aside to his other duties. He becomes a friend through these pages, and as a friend there can be no regret that he is spared a second World War. Nevertheless, the world has all too few men of his caliber, and of him it might pertinently be said that he "so passed through things temporal that he finally lost not the things eternal."

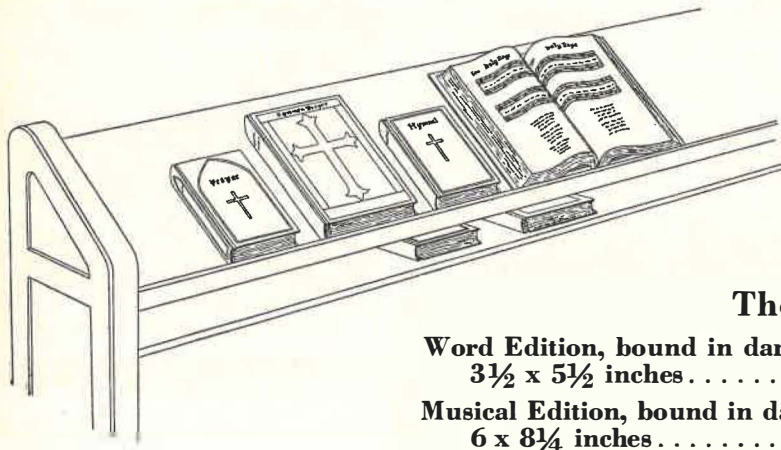
MARY G. HOWARD.

An Authoritative Book on India

SOCIAL SERVICE IN INDIA. By six contributors; edited by Sir Edward Blunt. Library of British Information. \$2.90.

India is playing an important part in the present war and bids fair to play a still more important one. In a striking broadcast over the BBC, T. A. Raman, a member of the Indian Congress, declared that India is not holding back. Her factories are working overtime meeting the war demands; her war fund is swelling; her recruiting offices daily turn away hundreds of volunteers; and all the resources of a great country, much more industrialized than in the last war, are harnessed to the war effort of the Allies.

Mr. Raman then declared that: "Nevertheless, it is true that India is capable of



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an even greater effort. Few realize the part that she will have to play in the struggle that lies ahead of us. Not only is she the center of the scheme of Allied defense in the East, but, at a later stage in the war, when the German-Italian offensive has been arrested and we begin the task of driving the defeat home and of finally crushing this menace, India will bulk even larger. With her men, her wealth, and her uttermost sacrifice, she will have to fight decisively in her own interests and in that of civilization. That part will not be played adequately and well, unless India's natural leaders direct the moral as well as the material effort of the country."

This substantial volume is an authoritative record of what has been accomplished in the past generation by official and non-official agencies to prepare for the future along social and economic lines. It provides a comprehensive survey of the processes by which the progress has been accomplished, written by British administrators in the light of expert knowledge gained during a lifetime of service in India, and edited by Sir Edward Blunt, lately of the India Civil Service. It furnishes a complete picture of an extremely varied and complex range of social, agricultural, industrial, technical, and professional problems. It also reviews in turn the many and varied races and peoples inhabiting the Indian continent and describes the rural communities. It discusses in their technical and administrative aspects, agriculture, public health and the great diseases to which India has been subjected, education, industry, industrial labor, and cooperation; it outlines the system of local administration and describes the contributions made by public as well as private voluntary effort to the social welfare of India.

Its value is greatly enhanced by a glossary of vernacular words, a bibliography, and a comprehensive index. This is by all odds one of the most encouraging books on India that have been published. Most Western writers, excepting the sheer propagandists, dwell almost exclusively on this great country's shortcomings and the grandeur of her buildings. These are important to consider, but the essential thing is to learn at first hand what is being done to improve actual living conditions and to make life more worth living.

CLINTON ROGERS WOODRUFF.

English War-Time Novels

THE MURDER AT THE MUNITION WORKS. By G.D.H. and Margaret Cole. Macmillan. \$2.00.

A LION IN THE GARDEN. By G. B. Stern. Macmillan. \$2.50.

These are two English war-time novels that react to the tension in ways characteristic of their authors. The Coles use the conflict as "material" for the background of a neatly wrought mystery story, with the criminal deftly concealed until the proper moment. Their motto is "Everything as usual," and we listen to the laborers in the munition works argue about collective bargaining, left-wing and right-wing disputes, etc., as if Armageddon were an endless age away.

Miss Stern, on the other hand, seeks

release in pure farce. A worthy gardener meets a lion that had escaped from a menagerie and captures it single-handed, thereby developing a hero-complex that pursues him throughout life. His "opposite number" is a lady's maid who inherits a legacy large enough to let her revel at Monte Carlo and so acquires something of a complex of her own. With two such characters Miss Stern can—and does—carry her farce almost to the point of clowning. Just so in the last Great War, H. G. Wells wrote *Bealby*, the story of a page-boy whose misadventures physically wrecked a great country-house, and wrote it for the same reason. E.

Poetry for Christians

AN AMERICAN IN AUGUSTLAND and Other Poems, by Elliott Coleman. University of North Carolina Press. \$2.00.

This second volume of collected poems by one of our most sensitive young poets in America, now come to maturity, has quietly but rapidly made its way into critical esteem. Incidentally, it has had a popular sale extraordinary for a book of poetry not extensively advertised nor "plugged." That last aid Mr. Coleman can hardly expect, for he is far removed indeed from the self-admiring coterie of literary lights whose habitat is near Times Square. He is an Anglo-Catholic, by conversion from Presbyterianism, now at 35 a candidate for Holy Orders after years of teaching and writing, and of a sternness, both philosophic and literary, that is almost Puritanic. In his reaction from Modernism, he has taken refuge neither in the perhaps too erudite literary humanism which characterizes Mr. T. S. Eliot's poetry nor in an aggravated mysticism like that of Gerard Manley Hopkins; while the robustness of Gilbert Chesterton is not for him despite the man's avowed admiration for G.K.C. No, there is a stern, spare quality about Mr. Coleman's mind and speech such as imparts to his poetry the unyielding reality of the Spanish Renaissance.

The long narrative poem which gives title to this volume was written while the author was in St. Stephen's House, the theological college at Oxford. There, Mr. Coleman, on leave from professional duties, spent the summer of 1939, that strange season of unrestful waiting before the present war broke out. "Augustland," he calls it, the long last month before a drawn-out summer of what civilization had become, came to its appointed end. Mr. Coleman loves England; but this book is no eulogy. It is rather full of perception of that essential tragedy which lies in an English people moving, dazed, toward inevitable debacle, trying in vain to understand. All this has been reflected not only in Mr. Coleman's thought but in his verse forms and diction, with a skill sufficient to mark the author as one of our younger masters of interpretative verse. It is hard too highly to praise the nervous vibrancy, so aptly a reflection of his subject. How like the poem is to the state of mind of an England knowing what it faces, impotent to avert disaster, trying to be brave and Christian about it but succeeding in not much more than a Stoic willingness, desire, to carry on



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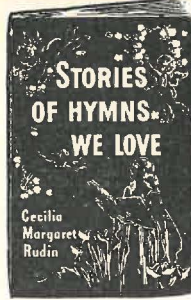
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with a smile, a people of convention rather than religion. Yes Mr. Coleman loves England, but he understands her too, far better than the usual American; sees the tragedy beneath the skin of things. How well he points the temper of the time and place:

"We are still hanging on a little to the hope that was lost,
Leaning forward into war, leaning back to dream a little longer
In a sick peace."

And yet all are willing to be sacrificed. For what? Why? Who knows? It is enough that

"The poppies and the yellow flowers flutter
In the brave green of the ditch
Where the soldiers lie flat watching the rails;
Purple flowers blur in the corn, and crows rise.
There will be losses the young won't understand—
Cathedrals, castles? More than that has stood.
Sea? Land? Even the sky.
Let even the torn wine-velvet of the broken thought be a sacrifice."

This long poem, understanding, penetrating, in the best sense of the word religious, ends with the author leaving England the day after the invasion of Poland, these words of tragic moment in his heart:

"The morning fell upon the flowers long ago,
And was drawn back into the air
Over the black and silver lamps of water,
Over carnelian points of water-lilies."

With the main poem are bound 24 short lyrics and a longer work descriptive of Glastonbury, called The Thorn of Somerset. Charming these all are, some more than others; and the spiritual note in them is real and unaffected. Two examples may suffice. The first is from the Glastonbury poem:

"The beech tree strikes a copper gong
Against the summer sun and noon;
But when the winter nights are long
The beech drums hollow on the moon.

The leaves forever green are iced
With music of moon frost, and gay
The flowers at the Mass of Christ
Are white as those that bloom in May."

The other runs this way, the last two lines of a sonnet about the harlot who hid the spies of Jericho:

"Stoop down and sift your handful of the dead,
And in your fingers catch the scarlet thread."

God has given much to Elliott Coleman, and he is giving much in return. The Church should rejoice in him.

BERNARD IDDIGS BELL.

Modern Christian Sociology

THE CHURCH AND THE WORLD. Vol. II. By Cyril Hudson and M. B. Reckitt. Macmillan. Pp. 210. \$2.75.

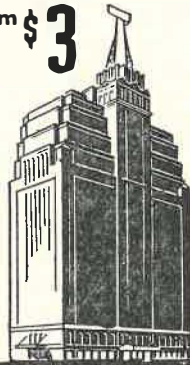
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period. In this volume, Canon Hudson examines the foundations of the modern world, the period from the 14th to the 18th century. There is no attempt to present a great work of scholarship. Rather the author has seen fit to do his thinking in the form of a running commentary on primary sources and authoritative secondary works in such a way that the interest of the reader is stimulated to read more deeply in the sources themselves.

The book is really a set of six essays on the period. The first on Transition deals with the decline of feudalism and the rise of nationalism in relation to the Church. Others cover the conciliar movement, the question of authority in Church and State, the political philosophy of secularism, and Christian humanism. The third volume will concentrate upon the religious and social situation in England from the beginning of the 19th century to the present day. Needless to say this series is a welcome one. ROBERT L. CLAYTON.

Church History

RELIGION AND THE STATE IN GEORGIA IN THE EIGHTEENTH CENTURY. By Reba Carolyn Strickland. Columbia University Press. Pp. 211. \$2.50.

MINISTERIAL TRAINING IN EIGHTEENTH-CENTURY NEW ENGLAND. By Mary Latimer Gambrell. Columbia University Press. Pp. 169. \$2.50.

These two Columbia University studies well illustrate the important place of Church history in the social history of the United States. Miss Strickland's has the more dramatic subject. On a scale small enough for fairly complete description, Georgia exhibits the working of the factors which determined the religious history of the other Southern colonies, along with some influences peculiar to itself.

Georgia was at first (1734-1752) run as a benevolent enterprise, governed by trustees whose religious policy was tolerantly Anglican. They supported the Church of England, encouraged Scotch and German Protestants, and tolerated Moravians with some hesitation (on account of their pacifism) and Jews rather grudgingly. Only Roman Catholics were excluded; the proximity of Spanish Florida made them politically suspect.

Under the royal governors, parishes were laid out for an Anglican establishment. Little was done, however, outside of Savannah and Augusta, and dissenters increased. The Revolution left all the Churches in confusion, even those whose members largely supported the Revolution. After 1786 the Methodists and Baptists gained the predominance they have since kept in the state, and, except for some gestures of encouragement to religion generally, the policy of separation of Church and State was adopted.

Miss Strickland's well-written narrative takes due account of the many cross-currents in early Georgian history. A list of the colonial clergy, for which her notes must have contained the material, would have been a valuable addition.

Miss Gambrell's study is both broader and narrower than its title. It is mainly a description of how New England Congre-

gationalists taught and studied theology in colleges, and in the parsonages where ministers gathered small groups of students. Broader contexts are indicated, but the scope of the book does not include a full discussion of Puritan educational ideals, nor of the relation of theological education to the 18th century controversies. The methods of training described were, *mutatis mutandis*, those of Episcopalians until the foundation of the General and Virginia Seminaries, as of Congregationalists before the founding of Andover. Miss Gambrell's careful account provides interesting parallels for the early history of Episcopal theological education, a subject which has been several times sketched, but still deserves further study.

The value of Miss Strickland's book for students of the history of the Episcopal Church is still more obvious. Her account both includes the early history of the Church in Georgia, and provides the necessary background for it. It will undoubtedly be the standard work on the subject.

From one point of view the book is a record of relative failure. The Anglican missionary interest in Georgia (for government support was never a very considerable factor) produced few permanent results there. Two parishes only survived the Revolution to become the nucleus of the diocese of Georgia a generation later. But it was of real historical importance. It illustrates the energy which the Church of England possessed even in its dullest period. And three of the trustees' missionaries—the Wesleys and Whitefield—were deeply affected by their experiences in Georgia, which thus had no small effect on the religious movements of modern times. EDWARD ROCHIE HARDY JR.

Dean Sperry's New Book

WHAT WE MEAN BY RELIGION. By Willard L. Sperry. Harpers. Pp. 177. \$1.75.

The dean of the Harvard Divinity School has recently put us in his debt by an excellent study of devotional writers, and shortly before that he gave us a beautifully written work on the preaching ministry. In this book he has published lectures delivered in the South as part of a course on religion; and once again, we owe him our gratitude for his delightful style, clarity of thought, and precision of statement.

This lucid and calm discussion is not likely to "convert" anyone; it will, however, help to make the meaning of terms clear, and the nature of "high religion" understood sympathetically by educated folk. We may disagree with some of the things Dean Sperry says—as this reviewer would query the too facile acceptance of Sir James Frazer's theory of the relation of religion and magic, for example. But in the main we will agree, since the book is not controversial; and we will want to thank the author for writing quietly and simply in an age of excitement and confusion of thought.

Not the least pleasant thing about this book is its apt quotation from Anglican liturgy; although Dr. Sperry is not an Anglican, one would think that his deepest

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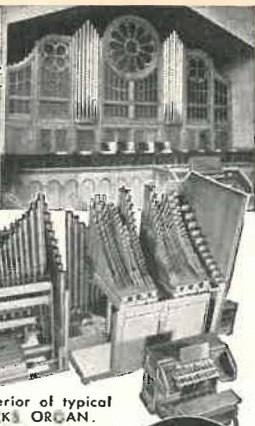
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BOOKS

sympathies lie with the liturgical communions and sometimes he seems Anglican and indeed Catholic *malgre lui*.

W. NORMAN PITTENGER.

Liberal Protestantism

A FAITH TO AFFIRM. By James G. Gilkey. Macmillan. Pp. 170. \$1.75.

This book, something of a credal statement, works towards a "system of doctrine based on reason, experience, and the accredited results of scientific study." Thus a picture of the new gospel of Liberal Protestantism is drawn.

ROBERT L. CLAYTON.

The Bishop of London

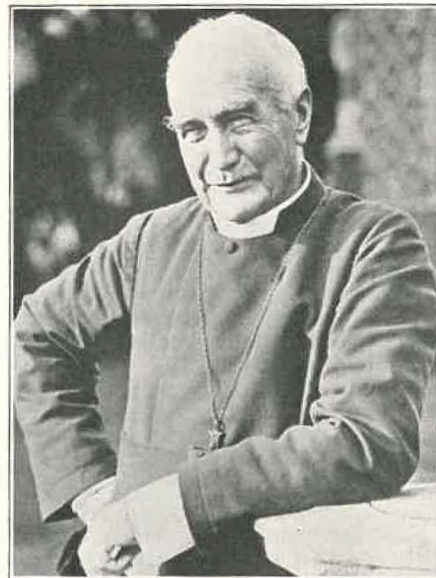
FIFTY YEARS' WORK IN LONDON (1889-1939). By Arthur Foley Winnington Ingram. Longmans, Green. Pp. xi-250. \$3.00.

Without doubt the outstanding characteristic of the author of these reminiscences, known all over the world for nearly 40 years as the Bishop of London, is his love and understanding of men, women, and children of every class of life. In response to his all-embracing interest in their lives, he won the affection of a multitude of persons, notably expressed in the great meeting in Albert Hall of some 12,000 persons from all over the diocese, who assembled to do him honor at the time of his retirement from active ministry. It is evidently true that his memorial will be in the hearts of his people, whom he served so faithfully for a full half-century.

The book contains somewhat rambling recollections of work and of persons, and tells much that one would wish to know concerning the Bishop's methods and views. After a brief account of the years spent at Oxford House and as dean of St. Paul's and Bishop of Stepney, three chapters are given respectively to the important topics of his relations to the so-called (his phrase) ritual question, to the marriage problem, and to public morals. As to the first he was ever a wise and sympathetic father in God to Catholics and Evangelicals alike; as to the second, he declares that it will be a thorny question for many years to come; as to the third, he justly claims that much good has been wrought through the efforts of the Public Morality Council, of which he was chairman. Through his good offices a Roman Catholic was made vice-chairman; and, to quote the Bishop's own words: "It was a fine sight to see Church of England people, Methodists, Presbyterians, Baptists, Congregationalists, and the Salvation Army all uniting together with Roman Catholics for the good of London."

Nearly 100 pages, not far short of half the volume, is given to accounts of the Bishop's travels. During the war of 1914-1918 he twice visited the army, first in France, later in Salonica; he also paid a visit to the navy at Scapa Flow. Earlier, in 1913, he had gone out to consecrate the Khartoum Cathedral, and afterwards had proceeded to Palestine. Other visits were to Russia, to the Far East, to Australia, New Zealand, and Ceylon, five times to

Canada, and twice to the United States. Some space is given to discussion of the problems of Canada, and kind words are written concerning the hospitality accorded him in the United States. There is com-



DR. WINNINGTON INGRAM

paratively little said about ecclesiastical affairs in the diocese during the period covered; the human element is dominant. Altogether the book gives the impression of a large hearted man greatly interested in social problems and national affairs as well as in individual persons.

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DEAN PARDUE

FOREIGN

(Continued from page 8)

village of Anatelias in the Lebanon, near Beyrout.
 Their courses were long, for education had to begin at the beginning, and the numbers of pupils (some fifty in the two combined) was small for a church with colonies all over the East and in Europe and America as well. Further there were special difficulties. The old Armenian language has a fine literature and excellent alphabet—better than any other language known—but it is not widespread and is not euphonious. Youth was abandoning the use of it in all the scattered colonies and was finding the Church services unintelligible in consequence. The problem of a needful liturgical reform, and of translation of the ancient and very lengthy services into half a dozen new languages, was added to all the others that beset them.

GIRDING UP ITS LOINS

And yet the Church is facing its problems. The Catholicate of Sis, now transferred to Anatelias, will develop probably—unless things alter much in Russia—into the leading throne of the church.
 Under the Catholicos Bedros (Peter) are about 15 bishops in the lands of Egypt, the Balkans, Europe, America, Persia, and India, not counting the dozen or so of ineffectives still at Etchmiadzin. Still, to preserve the scattered colonies in all those lands to the Church is a Herculean labor.
 Of course the Church of the martyr nation does not stand quite alone. It is in full communion with the Churches of Syria, Egypt, and Abyssinia, but they can do little to help it. Its relations with the Anglican body, though not amounting to formal intercommunion, have always been most friendly. It is a wonderful sight to see this Church, three-fourths destroyed, now girding up its loins afresh for its work in the vineyard of the Master.

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BUDGET

85% of Amount Due is Collected

"With the stimulation of General Convention and its emphatic emphasis on the missionary task, we should finish the year with every dollar collected," said Dr. Lewis B. Franklin, treasurer of the National Council, in presenting his report of payments on expectations before November 1st. The balance to be collected in the remaining two months is \$542,899.

Eighty-five per cent of the amount due has been collected, and 33 dioceses have paid in full to date. In November of 1939 the corresponding percentage was 84.6 and the number of dioceses, 32.

DEBT

New Canon Places Responsibility on Diocesan Authorities

So careful and thorough has been the educational campaign accompanying the movement for legislation restricting the borrowing power of parishes that the principle advanced by the church debt committee of the province of Washington is incorporated into the Canons of the Church at General Convention this year without debate.

A Joint Committee on Church Debt, appointed by the 1940 Convention at the suggestion of the National Council, promptly presented two resolutions which met with the wholehearted approval of both houses; one amended the Canons of the Church, and the other provided for the appointment of a regular Joint Commis-

sion on Church Debt [L. C. November 6th].

The amendment, which places a new financial responsibility on diocesan authorities, has been adopted by General Convention as section IV of Canon 57, Of Parish Vestries. The new section reads:

"No vestry, trustee, or other body authorized by civil or canon law to hold, manage, or administer real property for any parish, mission, congregation, or institution shall encumber or alienate the same, or any part thereof (save for the refinancing of an existing loan) without the written consent of the bishop and standing committee of the diocese, or the bishop and council of advice of the missionary district, of which the parish, mission, congregation, or institution is a part, except under such regulation as may be prescribed by canon of the diocese or missionary district."

TO HELP IN REFINANCING

The Joint Commission suggested by the Joint Committee will study the debt situation in the Church and devise ways of refinancing and amortizing the debts of those dioceses, missionary districts, parishes, missions, congregations, and institutions which may wish to avail themselves of the help of the Commission.

Chairman of the Commission is Bishop Brown of Harrisburg; vice-chairman is the Rev. John W. Gummere of Charles Town, W. Va., who began the movement in 1936 in the diocesan council of West Virginia; secretary, the Rev. J. Keith M. Lee; treasurer, Harold W. Hixon.

Bishop Brown was honorary chairman and Mr. Gummere chairman of the pioneering committee on Church debt appointed by the province of Washington in 1938. The report of their committee was approved by the synod of the province in the fall of 1939, and ordered communicated to the dioceses of the province, to other synods, and to General Convention.

SYNODS COME INTO LINE

Soon the recommendations of the Washington committee were being discussed by Churchmen throughout the country. Endorsement of the idea was given in 1939 by the provinces of New England, Sewanee, and New York and New Jersey, and in 1940 by the province of the Pacific. A canon limiting church debt except by consent of the bishop and standing committee was adopted by the diocese of Atlanta in January; in May the diocese of Georgia asked its committee on constitutions and canons to prepare a similar canon and instructed its deputies to vote in favor of any canon presented at General Convention and embodying the same principles. In other dioceses also the canon was referred to committees or approved by resolutions. On several occasions, Mr. Gummere flew to various convocations to explain what the canon aimed to do. By the summer of 1940, the report of the Washington committee was in its third edition.

The new Canon of the Church, as now amended, will bring strong pressure to bear on dioceses and missionary districts to par-

ishes, missions, and congregations within their jurisdiction. It is probable that virtually all dioceses and districts will adopt canons on church debt.

PROPOSED DIOCESAN CANON

The diocesan canon suggested by the Washington provincial committee was as follows:

I. No indebtedness shall be incurred by a parish, mission, or congregation without the approval of (a) both the bishop and standing committee, or (b) the bishop and finance committee except:

(a) Indebtedness for permanent improvements, replacements, or additions to real estate or equipment, where the amount of such indebtedness, plus indebtedness of every kind already existing, shall not exceed 150% of the average annual receipts of such parish, mission, or congregation during the past three years;

(b) Indebtedness for current expenses where the amount of such indebtedness, plus all indebtedness heretofore incurred for current expenses and still existing, shall not exceed 20% of the total current receipts of such parish, mission, or congregation during the preceding fiscal year; and the payment of all such indebtedness shall be provided for in the budget of the next ensuing fiscal year with reasonable expectation of its payment out of the receipts of the next two years.

II. Provided that in computing receipts under paragraphs (a) and (b) hereof, amounts from or for endowments or from or by bequests, except income therefrom not specially designated, and receipts for expenditures other than parochial shall not be included.

III. Provided that under any circumstances under which approval is required, it shall be granted only when the payment of all indebtedness shall be provided for in a plan of amortization or other method of payment to be submitted to and approved by the same authority.

IV. This canon shall not apply to the refinancing of existing loans.

In presenting its report to the synod in 1939, the Washington committee stated that the Church pays not less than \$1,750,000 each year for interest on debts of \$35,000,000. The report pointed out that the interest payment was \$260,000 in excess of the amount given to missions through the National Council.

Editor's Comment

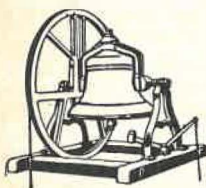
The action of General Convention on Church debt is a major victory for a cause in which THE LIVING CHURCH has long been interested. But full credit is due to the Rev. John W. Gummere, whose thorough studies and unremitting labors we were happy to support editorially as well as by providing over a period of years the space for articles, letters, and news items which was the rightful due of a movement so ably conceived and carried out. We trust that diocesan conventions will take prompt canonical action to carry the movement to final success.

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EDUCATIONAL

SEMINARIES

Dean Vinnedge Accepts

Appointment to Nashotah Faculty

The Very Rev. Dr. Hewitt B. Vinnedge, 42-year old dean of Christ Cathedral, Salina, Kans., has accepted appointment as instructor in New Testament languages and literature at Nashotah House. In January the dean will, therefore, return to the Wisconsin seminary, where he was, from 1931 to 1933, an instructor in the collegiate department. He will take over the duties of the Rev. Dr. Sherman E. Johnson, who has become assistant professor of New Testament at the Episcopal Theological School.

Modest and unassuming, the dean will leave many friends behind him in Salina when he takes over his new duties. He has been an energetic leader in the missionary district serving as chairman of the board of examining chaplains and of the department of Christian social relations. He has been active in the Red Cross and the Community Chest.

A graduate of Miami University and of the University of Chicago, the dean received his doctorate from Marquette University. He is far from inexperienced in the teaching profession, having been an instructor in Latin and Greek at Drury College; dean of men and head of the history and social science department at State Teachers' College, Mayville, N. D.; and head of the history department of Hastings College.

Before he was ordained to the priesthood in 1932, he served as minister in charge of Holy Trinity, Callaway, Nebr. He was married in 1926 to Miss Lillian Kilsberg; they have two children, Lenore, 13, and Harlan Hewitt, 9.

The dean contributed frequently to historical and educational magazines, and is the author of a book of verse-dramas for group presentation or reading and of a juvenile book on the Crusades.

COLLEGE WORK

Associate Secretary for Seventh Province Appointed

The Presiding Bishop has announced his appointment of the Rev. Roscoe Hauser of College Station, Texas, minister for Episcopal students at Texas A. & M. College, as associate secretary for college work in the Seventh province.

Financial Aid

The National Commission on College Work has voted financial assistance to the work of the Church at the following institutions: Michigan State College, East Lansing, Mich.; Albion College, Albion, Mich.; Middlebury College, Middlebury, Vt.; Bowdoin College, Brunswick, Me.; Clemson College, Clemson, S. C.; University of Idaho, Moscow, Ida.; University of Nevada, Reno, Nev.

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CLERGYMAN, now in charge of a parish, would act as locum tenens for some priest joining the army. One year or more. Box L-1495, THE LIVING CHURCH, Milwaukee, Wis.

DEATHS

Frank M. Townley, Priest

The Rev. Dr. Frank Maxwell Townley, rector emeritus of St. Bartholomew's Church, Brooklyn, died suddenly on November 2d in a restaurant where he had been having luncheon. Dr. Townley, who had been rector of the Brooklyn church for 32 years before his retirement, was 70 years old.

Dr. Townley was chaplain of the old 23d Regiment and for 30 years had served as chaplain of its Veterans' Association. He was chairman of the diocesan finance committee and a member of the standing committee.

Born in Dublin, Dr. Townley was educated at Dublin University and was graduated from Trinity College Divinity School of the university in 1896.

His first American post came in 1899 when he was made curate at Christ Church, Brooklyn. He also served the Church of the Redeemer in Merrick, L. I.

Dr. Townley was married to Miss Ada Isabella Pearson in 1899. Beside his wife, he leaves four children, Mrs. Kathleen Eliot, Mrs. Gladys Garnau, Mrs. Ruth Buchanan and Mrs. Frances Keller.

The funeral service in St. Bartholomew's on November 3d was conducted by Bishop Stires of Long Island.

Charles Wesley, Deacon

The Rev. Charles Wesley, a deacon attached to the staff of St. Paul's Cathedral, Detroit, died on October 26th following an illness of several months' duration. He was 73 years old.

Mr. Wesley was for many years engaged in secular employment and served during much of that time as a lay reader. However, his love for the Church impelled him to seek ordination as a perpetual deacon when he was 58 years old, in order that he might devote all his time to the work of the ministry. Subsequently he read services in St. John's, Plymouth, the Church of the Redeemer, Detroit, and St. Margaret's, Hazel Park. In 1929 he relinquished this work, and later became a member of the staff of St. Paul's Cathedral.

The funeral service was held in St. Paul's Cathedral on October 28th, and the newly-completed minstrel gallery was used for the first time by the choristers. Officiating were the Rev. H. E. Ridley, the Rev. B. W. Pullinger, the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's, the Rev. L. E. Midworth, and Bishop Creighton of Michigan, who read the final prayers and pronounced the Benediction. Representatives of the Knight Templars acted as pall-bearers and conducted a brief service at the grave. Interment was at Woodlawn Cemetery, Detroit.

George B. Cortelyou

George Bruce Cortelyou, who served under three presidents (Cleveland, McKinley, and Theodore Roosevelt) died in his sleep at his Long Island home on October 23d. He was in his 79th year.

Funeral services were held in St. John's Church, Huntington, on October 25th,

with the Rev. Albert E. Greanoff officiating. Prior to the public services, the Rev. Dr. Gustave Carstensen, 90 years old, an old friend of Mr. Cortelyou, held a private service at the residence. Mrs. Theodore Roosevelt sr. was present at this earlier service.

Many notable persons attended the services at St. John's. Among them were Harvey D. Gibson, chairman of the New York World's Fair; Ralph Tapscott, president of Consolidated Edison, and Col. O. H. Fogg, vice-president; Capt. John Kuedell, representing the New York State Police Department; and George Harrison, president of the New York Federal Reserve Bank.

George Cortelyou's public career is too well-known to require an account here. He was born on the East Side of New York in 1862. His ancestors were distinguished leaders in the American Revolution. He was a graduate of the historic Hempstead Institute of Long Island and afterward a teacher in that institute. It was there that he met his future wife, Miss Lily Morris Hinds, the daughter of the president of Hempstead Institute.

In 1898 he became assistant secretary to President Cleveland. Later, he was advanced to the position of secretary to the President, which position he held throughout President Cleveland's administration and then until the assassination of President McKinley. President Roosevelt appointed him the first incumbent of the newly-created office of Secretary of Commerce and Labor in 1903. In President

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DEATHS

Roosevelt's second term, Mr. Cortelyou was Postmaster General, and then Secretary of the Treasurer. At the end of the administration, Mr. Cortelyou left Washington and went into business in New York, accepting the presidency of the Consolidated Gas Company.

He is survived by his wife; a daughter, Mrs. Jacob F. Wintz; three sons, George Bruce Cortelyou jr., William Winthrop Cortelyou, and Peter C. Cortelyou.

Mrs. Maxwell B. Long

Mrs. Maxwell B. Long, 39, wife of the rector of the Church of the Redeemer in

Cincinnati, died on November 4th in Bethesda hospital, where she had been a patient for several days.

Until her last illness, Mrs. Long was the organist of her church. The Longs celebrated their 20th wedding anniversary on October 30th.

In addition to her husband and her parents, Mr. and Mrs. E. N. Aiken of Atlanta, she is survived by two young daughters, Kathryn and Anne.

Funeral services were conducted by Bishop Hobson of Southern Ohio on November 6th in the Church of the Redeemer. Burial was in Spring Grove cemetery.

CHANGES

Appointments Accepted

BRADY, REV. WILLIAM H., formerly assistant at the Church of the Resurrection, New York City; is rector of St. Paul's Church, 34th and Abercorn Sts., Savannah, Ga.

BRERETON, REV. LOUIS M., formerly curate of St. Paul's Church, Akron, Ohio; to be rector of St. Peter's Church, Lakewood, Ohio, effective December 8th. Address, 18001 Detroit Ave.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington
46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

NEW YORK

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong, Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

CHANGES

DOWDELL, REV. DR. VICTOR L., formerly rector of Trinity Church, Saco, Me.; is rector of St. James' Church, Albion, Mich., and chaplain at Albion College. Address at St. James' Rectory.

HASKILL, REV. LOUIS A., formerly at St. Saviour's Church, Raleigh, N. C.; to be rector of St. Paul's Church, Suffolk, Va. (S. V.), effective November 30th.

HASKIN, REV. FREDERIC J., formerly assistant at the Church of the Atonement, Chicago, Ill.; to be vicar at churches in Macomb, Canton and Lewistown, Ill. (Q.), effective December 1st.

JENKINS, REV. G. MARK, formerly rector of St. Mark's Parish, Brunswick, Md.; is rector of Calvary Parish, Fletcher, N. C. (W. N. C.).

SCOTT, REV. ROBERT CHACE, formerly rector of St. John's Church, Whitesboro, N. Y. (C. N. Y.); to be rector of Grace Church, Ottawa, and of Emmanuel Church, Olathe, Kans., effective December 1st. Address at Ottawa, Kans.

THURSTON, REV. NORMAN J., canonically resident in the diocese of West Virginia; is locum tenens at St. John's Church, Lancaster, Ohio (S. O.), during the absence of the rector who is in military service. Address, 108 E. Fair Ave.

WEAVER, REV. J. HAROLD, formerly in charge of St. Matthew's mission, Bond Hill, Cincinnati, Ohio (S. O.); is rector of St. John's Church, Sharon, Pa. (Er.). Address, 226 W. State St.

New Addresses

PERRY, REV. E. HUNTER, M.D., formerly Delaware City, Del.; 4353 Westminster Pl., St. Louis, Mo.

Resignation

MEREDITH, REV. REUBEN, as rector of Christ Church, Cleveland, N. C.; to retire.

Ordinations

PRIEST

CURA—The Rev. Segundo Luya y Barbera was advanced to the priesthood by Bishop Blankingship of Cuba in the Church of the Annunciation, Florida. He was presented by the Ven. J. H. Townsend, and is in charge of churches in Florida and Sibanicu, with address at Paseo de Marti 49, Florida, Cuba. The Rev. R. C. Moreno preached the sermon.

DEACONS

HARRISBURG—HERBERT KOEPP-BAKER, Ph.D., was ordained deacon by Bishop Wyatt-Brown of Harrisburg in the Chapel of the Holy Spirit, Bishops Court, Harrisburg, Pa., October 28th. He was presented by Canon Edward M. Frear, and will continue on the faculty of Pennsylvania State College, and assist at St. Andrew's Church, Harrisburg. Address, 249 Woodland Dr., State College, Pa. The Very Rev. Dr. J. Thomas Heistand preached the sermon.

MAINE—RALPH WALDO DOW was ordained perpetual deacon by Bishop Brewster of Maine in St. Stephen's Church, Waterboro, November 3d. He was presented by the Rev. Dr. Victor L. Dowdell who also preached the sermon. The Rev. Mr. Dow is assistant at St. Stephen's Church. Address, Saco, Maine.

CHURCH SERVICES

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

**St. Luke's Chapel
Trinity Parish**

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

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New York

REV. RANDOLPH RAY, D.D., Rector

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Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30

A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

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